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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXII.

Jackson, Miss., June 6, 1940

NEW SERIES  
VOLUME XLII. No. 23

## Sparks and Splinters

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President M. P. L. Berry of Hillman College on last Saturday evening delivered thirty diplomas to the graduates in this year's class; two of them in the Music department, the others in the Literary department. The exercises were held under the shade of the big pecan trees on the beautiful grassy lawn. The little daughter of Dr. and Mrs. Cranford was the mascot of the class and marched at the head of the column, dressed in the white cap and gown as were the young ladies of the graduating class. There was a large assembly of friends to attend the closing exercises of the best year Hillman has had for a long time. The music conducted by Prof. Slater and Miss Crone added much to the charm of the program.

A member of Beaumont Church writes: Truly the Lord heard our prayers and sent brother B. H. Benton to lead our church in a great revival, and to win souls for His kingdom, as during a 10-day revival just closed 80 persons "hit the straight and narrow trail," 27 for baptism and 4 by letter; 10 for membership in the Methodist Church, and 39 rededicating their lives within the church. Brother Benton came to us from Taylorsville, we believe sent of the Lord and preached a powerful, uncompromising Gospel that convicted sinners. Surely the Holy Spirit walked with him, and with brother H. B. Hilburn, Methodist pastor on this charge, who worked untiringly with brother Benton throughout the meeting. The singing was most ably led by Dallas Rayburn, student at Ellisville, and pianist was Mary Sue Mathis, Beaumont school girl. May the revival live on, and we believe it will.

Brandon: Each first Sunday's Sunday school collection is given to the Orphanage. Sunday, June 2 the offering was \$15.26.

Two pastors for whom Dr. V. H. Cowser preached recently speak in high terms of his service. He preached at Bentonia for Dr. A. A. Kitchings and at Walnut Grove for Dr. M. O. Patterson.

A special session of the Alabama Baptist Convention was held in May to consider the interest of Judson College. The convention authorized the borrowing of \$18,000.00 to pay interest on a note due the college, and the refinancing of the debt of the college, which consists of \$200,000.00 bonded indebtedness and \$100,000.00 current indebtedness.

In the Oratorical Contest for the Nelson Medal by the Senior class in Mississippi College the honor was won by William West Miller of West. In the Junior contest the medal was won by Clinton Earl Cooper of Baxerville. In the contest for the Lee-Emerson medals given to the best speakers in an extempore debate, the medal for the best debate on the affirmative side was given to John Watts of New Orleans; on the negative side the medal was won by Grady Cauthen of Hattiesburg.

A beautiful double wedding in the Clinton Baptist Church was celebrated Monday night, shortly after the commencement exercises of Mississippi College. Mr. Hollis Bailey Todd and Miss Julia McAmis were united in marriage, Pastor J. W. Middleton officiating. The groom is a ministerial student who had received his diploma two hours before. The bride was in the same class. He is from Amory, she from Port Gibson. The other wedding was that of Mr. Elton McAmis and Miss Odessa Talkington. These were graduates of Mississippi College two years ago. The groom is a medical student in New Orleans, and the bride is the daughter of Rev. and Mrs. Talkington of Sumrall. The father officiated at the marriage.

Past, present and future met at Leaf River Church, Covington County, Sunday. The history of this church would make an epic in Mississippi Baptist History, running back several years before the organization of the Convention, almost to the time when the state government was organized. Sunday was the day of dedication of the new church building, the former one being burned last October. Heroically the members and Pastor R. R. Brigance set to work to rebuild. Some others helped. A crowd that overflowed the house came to rejoice before the Lord. The pastor welcomed them. Mrs. Archie Byrd responded to the welcome. Mrs. T. A. Hester introduced the various committees who had worked for rebuilding. She also led a well trained choir. Present were former pastors Rev. Jack Cranford and Rev. J. W. Steen who took part in the exercises. The editor was honored with an invitation to preach the sermon, which he did with the more pleasure because of his knowledge of the sacrifices the people had joyfully made, and his acquaintance with the noble pastor and his forbears. The church building is a beautiful and commodious structure, an honor to the community; and no debt on it. After the serving of a beautiful dinner, the congregation reassembled to hear Rev. J. H. Street of Laurel speak on Stewardship, and Mrs. Street on Stewardship of Women, and the Brotherhood of Laurel give a helpful program.

May the future of this church surpass the glories of the past.

CANDIDATES FOR B. A. DEGREE  
IN MISSISSIPPI COLLEGE 1940.

Austin, Alvin Fair, Vaiden; Bailey, William Eugene, Batesville; Baker, Katherine Elizabeth (s), Pocohontas; Barnes, Allen Smith, Decatur, Ill.; Bethea, Ralph Chambers, Jackson; Bishop, Odessa Banks, Mize; Boyd, Jesse Laney, Jr., Meridian; Brister, James Nolan, Bogue Chitto; Bryan, Edgar Waters, Belen; Burnett, Margaret, Rena Lara; Burnham, Charles Joseph, Bay Springs; Campbell, Leonard Frank, New Orleans, La.; Canzoneri, Mabel Antonina, Jackson; Clark, Teunison Cary, r., Brookhaven; Coker, Nell Fortenberry, Foxworth; Coltharp, Andrew Mathos, Myrtle; Douglas, Charles Hadson, McComb; Fairchild, James Hewlette, Jr., Wesson; Farmer, Willis Hosea, Crystal Springs; Flinn, Cary Nell (s), Jackson; Gillis, Nona Adams, Ackerman; Green, Fred Theo, Jr., Anguilla; Hartley, John Donald, Jackson; Heinrich, Edward Anderson, Richmond, Va.; Henderson, Joe Ray, Pontotoc; Hennington, Joe Henry, Crystal Springs; Herring, James Ethel (s), Vaiden; Hewitt, Thomas Jefferson, Jackson; Hogan, Ellis Leon, Purvis; Ishee, Cuthbert, Clinton; Johnson, Andrew Leon, Mt. Olive; Jones, James Newton (s), Natchez; Jordan, Dennis Lillard (s), McCall; Lancaster, Charles Ernest, Jr., Memphis, Tenn.; Landrum, Charles Clifton, Clinton; Landrum, Claudia Seay, Clinton; Landrum, John Wade (s), Clinton; Lee, Annie Laurie, Forest; Lewis, Earl Benjamin, Neshoba; Lyle, Mary Evelyn, Jackson; McAmis, Julia Jane, Port Gibson; McCall, John William, Jr., Memphis, Tenn.; McDonald, Alma Ione, Clinton; McDonald, Mary Frances (s), Terry; McGehee, William Ford, Jackson; Miller, Sarah Marguerite (s), Philadelphia; Miller, William West, West; Mitchell, Charles Edward, Stewart; Neal, Jessie Norwood, ("Nonie"), Clinton; Nelson, Arthur Alexander (s), Kosciusko; Newton, Thelma Allen (s), Bolton; Norman, Harvey Ellis, Jackson; Patterson, Mary Lin (s), Clinton; Ponder, Earl Bryan (s), Magee; Posey, Ernest Leonard, Jr., Jackson; Proby, Lucien Cleon, Jr., Grenada; Robbins, Ray Frank, Lucedale; Boberson, Cecil Frederic (s), Laurel; Savell, Vernon David, Catchings; Shelton, Lloyd Taylor, Clarksdale; Simmons, Schubert Bryan, Bay Springs; Smith, James Aaron, Rich-ton; Smith, Jesse Leo (s), Lucien; Speights, Hilery Benjamin, Clinton; Stringer, Maurice, Taylorsville; Thigpen, Joe Eltidge, Bay Springs; Todd, Hollis Bailey, Amory; Todd, Norman Wendell, Hickory Flat; Todd, Wayne Edward, Hattiesburg; Townsend, James Lamar, Winona; Turner, David Hamilton, Jr., Frank-linton, La.; Turner, Robert, Kosciusko; Turner, William Stevens, Greenwood; Walter, Hershel Emeral (s), Morton; Ward, Henry Grady (s) Pelahatchie; Weems, Reginald Gar-land, Laurel; Wright, John Berry, Walnut; Young, Angie Wardell, Eden; Young, Robert Harold, Brook-haven.

(s) Summer School.

**BR**  
Candidate — Signs of returning prosperity lie about everywhere . . .  
Voice from Audience — Yes, and lie and lie and lie.

MISSISSIPPIANS GRADUATING  
AT B.B.I.

The following are those recently their Th. D. Degree. Mark Lowry, pastor at Wesson, Mississippi; Otis Jones, pastor at Bude, Mississippi; R. A. Tullas, pastor of churches near Osyka, Mississippi.

The following are those receiving their Th. M. Degree: R. P. Butler, pastor at Zachary, Louisiana whose home is near Wesson, Mississippi; R. L. Carlisle, has been selected by the Foreign Mission Board to go to the Interior of Uruguay in South America to do Evangelistic work. His home is also near Wesson, Mississippi; C. L. McKay, pastor of two half time churches north of Tylertown, Mississippi; O. P. Moore, pastor at New Augusta, Mississippi.

The following received their Th. B. Degree or Bachelor of Theology: J. D. Griffin, pastor, Pearlhaven Baptist church, Brookhaven, Mississippi; H. B. Benson, who is now pastor of two half time churches near Zachary, Louisiana.

The graduating exercises were held in the Institute Auditorium Thursday evening, May 14, 1940 at 8:00 p. m. Dr. Louie D. Newton delivered the Baccalaureate Sermon prior to the presenting of the Degrees and Diplomas by Dr. Hamilton.

Herman B. Wilkinson.

**BR**INTERMEDIATE RALLY AT  
GREENWOOD**—o—**

Chester Swor brought a dynamic, soul-stirring, challenging, appeal to 405 Intermediates, Sunday school workers, and teachers at the Intermediate Sunday School Rally at Greenwood last Sunday. Based on the Christian's individual responsibility to win souls to Christ he presented some little things that bore from within to destroy the ordinary Christian's usefulness. Many souls stood to their feet pledging themselves to really do something for God in the matter of winning souls. It was mighty good to be there. 19 churches representing Leflore, Deer Creek, Bolivar, Holmes, Sunflower, Tallahatchie, and Carroll Associations were present. Greenville Intermediate department won the attendance banner with 1914 person-miles. Headed by Mr. John Davis our convention board president, and Mrs. J. W. Shephard, Intermediate superintendent of the Greenville 1st Church Sunday school, 33 persons drove 58 miles to attend the rally. The Silver City group came the longest distance, 60 miles. Greenwood, First Church had the largest attendance with 82 present.

**—Reporter****BR**

## LYON

Lyon Baptist church, Dr. B. Frank Smith, pastor are rejoicing over the gift of an Everett Orgatron. The organ is a gift of a layman of the Lyon Baptist church, who wishes to keep the name of the donor secret.

Mr. Lawrence Meteyarde, Choir-master at St. Mary's of Memphis and associate of the Royal College of Music, London, was the guest organist. He was assisted by Mrs. Boyce Adams, Mezzo-soprano and Mrs. Evans Ruse, Violinist.

## DOWN IN WAYNE COUNTY

**—o—**

Last week was a great week, for the boys and girls of Wayne County. Mrs. Estus Hudson, with some help, had the boys for the first 2½ days and the girls for the next 2½ days. She carried them to the National Park, down on the banks of Thompson Creek, with all the equipment and eats that were necessary, for boys and girls to have a good time with. In addition to these there were life guards, to protect them while in the creek, and two Missionaries to preach to them and Mrs. Hudson had two or three helpers to instruct them, in other subjects. Don't you know that that will be a Mile Post in their lives. We thank God for such women as Mrs. Hudson.

Last Sunday was one of the Mountain Peaks, in the churches at Clara. The people turned out exceedingly well, and manifested the Spirit of the Day, in the Sunday School and the evening study hours.

We are glad to know that one of our Clara boys is doing some good work, in his ministerial course in our Baptist College, at Clinton, Miss. Rev. A. L. Mills is the young man in whom I speak, and we are grateful to our beloved Rev. W. A. Green, of Waynesboro, Miss., for having him come over and fill his Pulpit last Sunday, which was a Spiritual Feast, for Rev. Mills. Rev. H. R. Herrington supplied for Bro. Mills, at Fruitdale, Ala.

Rev. John I. Hill will be at his regular appointment in the Clara Baptist church, next Sunday (3rd Sunday). We always look forward to his coming with pleasure. He always brings a spiritual feast with him.

Yours for the Lord,  
N. L. Shoemaker.

**BR**  
FRIENDSHIP, LINCOLN  
COUNTY**—o—**

A business meeting was held at Friendship Saturday night, May 18, by all the officers of the church. The deacons, the Sunday School officers and teachers, the W.M.U. officers, and the B.T.U. officers were present with the pastor, Rev. Roy L. Self.

Reports on the various activities and achievements since the beginning of the year were given by Mr. Versie C. Smith of the board of deacons. Mr. Barney E. Smith, superintendent of the Sunday School; Mr. Nolie L. Posey, church treasurer Mrs. Edgar Smith, W.M.U. president; and Miss Mary Delle Posey, B.T.U. director. Committees were appointed and plans made for the improvement of all phases of the work during the remaining part of this associational year.

Guests with Rev. Self for the evening were: Rev. William Miller and Rev. Mills from Mississippi College and Dr. S. H. Jones of Brookhaven First church. After a supper served by the W.M.U., Dr. Jones brought an encouraging message which is inspiring Friendship leaders to go forward with greater zeal toward greater goals this year.

Nolie L. Posey.

**BR**SUBSCRIBE FOR THE BAPTIST  
RECORD

S. S. AND B. T. U. ATTENDANCE	
Jackson, Griffith Mem.	599
Jackson, Southside	69
Jackson, Van Winkle	84
Crystal Springs	327
Meridian, 41st Ave.	236
Hattiesburg, Immanuel	118
McComb, First	443
West Laurel	606
Pelahatchie Church	35
Hbg., Main St.	434
Bay St. Louis (May 19)	41
Goodwater, Lauderdale	22
" May 19	31
Heuck's Retreat	80
Rocky Creek	129
Drew Church	215
Fellowship-Lorman	
May 19	13
Bethesda-Oktibbeha	50
Rienzi, May 21	34
Kreole Church	98
Barton-George, May 19	74
Morton-Springfield May 19168	
Florence Church	107
Bay St. Louis, May 26	40
Cross Roads, Zion Assn.	54
Rienzi, May 26	48
Bethlehem, Jones	113
Pass Christian	54
New Zion, Copiah	78
Springfield-Morton	77
Kreole Church	107
Pascagoula, 1st Church	295
Fellowship-Lorman	23
Barton-George Co.	56
State Line	104
Concord Church	63
Greenville, Tabernacle	168

**Sparks**

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**LEAF RIVER****—o—**

Collins, Miss., May 20—Dedication services for the newly rebuilt Leaf River Baptist Church, 8 miles east of Collins, in Covington County, will be held Sunday, June 2d, with an all day program including dinner served on the grounds.

The pastor, Rev. R. R. Brigance together with the program committee, has made plans for a big Home Coming of all former residents of the community and former members of the church which was organized over 100 years ago. Former pastors and other special speakers have been invited with the community choir assisting with special songs.

All local communities have been invited to come and bring lunch, and everyone is cordially invited to be present and welcome old friends as well as meet new ones.

"We especially hope to have all those present who have had a part in rebuilding our church which was destroyed by fire in November," the pastor said.

A woman was trying to learn golf. Golf Instructor. "Lay the ball on the tee and hit it hard."

She. "Is that tea? It looks like ground."

Golf Instructor. "Why, of course it's ground, but they call it tee in golf."

She. "Well, why don't they call it coffee? It's ground."

Join New York World's Fair Tour  
For Baptists Leaving Baltimore  
Following Convention  
An indescribably delightful All-Expense Tour very moderately priced; also other attractive tours near Baltimore especially arranged for convention visitors. Write for details, or see representative at Convention Information Bureau. A. Conrad Ekholt, Tour Director, 7 St. Paul St., Baltimore, Md.

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Calvary Church, Greenwood, was dedicated Sunday. Rev. A. B. Pierce of Crystal Springs preached the sermon. His first pastorate was in this church, raised the first money on the building, bought the lot on which a beautiful \$20,000.00 edifice now stands.

A delicious lunch was served in the dining hall of Mississippi College for the alumni and their guests on Monday. There seemed about 300 people present. Each year the classes which have graduated five years before, and every multiple of five, are special honor guests. President Nelson introduced Mr. Leland Speed of Jackson as toastmaster and he introduced a list of speakers who were limited to three minutes each. So far as we could see all observed the time limit. Among the speakers were: Messrs. Ralph Hester, Bryan Simmons, D. A. McCall, Norman Todd, Billy McGehee, J. W. Lee, E. D. Kenna, Dr. Taylor of Louisiana, P. S. Rogers and Mrs. Mary Gray Turley.

President M. P. L. Berry of Hillman College on last Saturday evening delivered thirty diplomas to the graduates in this year's class; two of them in the Music department, the others in the Literary department. The exercises were held under the shade of the big pecan trees on the beautiful grassy lawn. The little daughter of Dr. and Mrs. Cranford was the mascot of the class and marched at the head of the column, dressed in the white cap and gown as were the young ladies of the graduating class. There was a large assembly of friends to attend the closing exercises of the best year Hillman has had off a long time. The music conducted by Prof. Slater and Miss Crone added much to the charm of the program.

A member of Beaumont Church writes: Truly the Lord heard our prayers and sent brother B. H. Benton to lead our church in a great revival, and to win souls for His kingdom, as during a 10-day revival just closed 80 persons "hit the straight and narrow trail," 27 for baptism and 4 by letter; 10 for membership in the Methodist Church, and 39 rededicating their lives within the church. Brother Benton came to us from Taylorsville, we believe sent of the Lord and preached a powerful, uncompromising Gospel that convicted sinners. Surely the Holy Spirit walked with him, and with brother H. B. Hilburn, Methodist pastor on this charge, who worked untiringly with brother Benton throughout the meeting. The singing was most ably led by Dallas Rayburn, student at Ellisville, and pianist was Mary Sue Mathis, Beaumont school girl. May the revival live on, and we believe it will.

Brandon: Each first Sunday's Sunday school collection is given to the Orphanage. Sunday, June 2 the offering was \$15.26.

Two pastors for whom Dr. V. H. Cowser preached recently speak in high terms of his service. He preached at Bentonia for Dr. A. A. Kitchings and at Walnut Grove for Dr. M. O. Patterson.

A special session of the Alabama Baptist Convention was held in May to consider the interest of Judson College. The convention authorized the borrowing of \$18,000.00 to pay interest on a note due the college, and the refinancing of the debt of the college, which consists of \$200,000.00 bonded indebtedness and \$100,000.00 current indebtedness.

In the Oratorical Contest for the Nelson Medal by the Senior class in Mississippi College the honor was won by William West Miller of West. In the Junior contest the medal was won by Clinton Earl Cooper of Baxerville. In the contest for the Lee-Emerson medals given to the best speakers in an extempore debate, the medal for the best debate on the affirmative side was given to John Watts of New Orleans; on the negative side the medal was won by Grady Cauthen of Hattiesburg.

A beautiful double wedding in the Clinton Baptist Church was celebrated Monday night, shortly after the commencement exercises of Mississippi College. Mr. Hollis Bailey Todd and Miss Julia McAmis were united in marriage, Pastor J. W. Middleton officiating. The groom is a ministerial student who had received his diploma two hours before. The bride was in the same class. He is from Amory, she from Port Gibson. The other wedding was that of Mr. Elton McAmis and Miss Odessa Talkington. These were graduates of Mississippi College two years ago. The groom is a medical student in New Orleans, and the bride is the daughter of Rev. and Mrs. Talkington of Sumrall. The father officiated at the marriage.

Past, present and future met at Leaf River Church, Covington County, Sunday. The history of this church would make an epic in Mississippi Baptist History, running back several years before the organization of the Convention, almost to the time when the state government was organized. Sunday was the day of dedication of the new church building, the former one being burned last October. Heroically the members and Pastor R. R. Brigance set to work to rebuild. Some others helped. A crowd that overflowed the house came to rejoice before the Lord. The pastor welcomed them. Mrs. Archie Byrd responded to the welcome. Mrs. T. A. Hester introduced the various committees who had worked for rebuilding. She also led a well trained choir. Present were former pastors Rev. Jack Cranford and Rev. J. W. Steen who took part in the exercises. The editor was honored with an invitation to preach the sermon, which he did with the more pleasure because of his knowledge of the sacrifices the people had joyfully made, and his acquaintance with the noble pastor and his forbears. The church building is a beautiful and commodious structure, an honor to the community; and no debt on it. After the serving of a beautiful dinner, the congregation reassembled to hear Rev. J. H. Street of Laurel speak on Stewardship, and Mrs. Street on Stewardship of Women, and the Brotherhood of Laurel give a helpful program. May the future of this church surpass the glories of the past.

## Sparks and Splinters

**Southern Baptist Hospital** in New Orleans has paid nearly \$100,000 on its building debt in the past twelve months.

**Dr. L. R. Scarborough**, president of Southwestern Seminary, preaches the commencement sermon for Union University, Jackson, Tenn.

**At Mt. Oral Church, E. I. Farr** pastor, Sunday school rooms are nearing completion. This church entertained Jones County Association last fall.

**In spite of war and general disruption of all business and life in China, more Bibles are being sold than ever before.**

**Frederick F. White**, son of Mrs. F. J. Chastain of Lexington graduates June 14 from Mass. Polytechnic Institute.

**By unanimous vote of the church Rev. Hardee Kennedy**, pastor of Pachuta Baptist Church, will hold his own meeting beginning the first Sunday in July.

**A gift of \$80,000 to a library building** at Bucknell University (Baptist in Pennsylvania) by an unknown friend, brings the sum up to \$230,000. They are seeking \$350,000.

**Ripley: I believe having the Baptist Record** in every home in our church has increased our attendance and our offerings. I wish that every Baptist church in the state had that plan.—R.

**J. L. Kraft, head of the great cheese corporation, and a great Baptist layman** spoke to the Shelby County Brotherhood at First Church, Memphis, May 26.

**Miss Hannah Plowden** who has been teaching at the Baptist Bible Institute in New Orleans for a few years was recently reappointed a missionary to China, where she has previously served.

**Dr. B. C. Land of Quincy, Florida, came back** to Quitman, Miss., where he was pastor for four and a half years, for a revival meeting closing last Sunday night. We have not had a report of the meeting as yet.

**Mrs. A. O. McDade** writes that the former pastor Rev. W. Clyde Hankins will assist in a meeting in Roundaway Church, Sunflower County, beginning Sunday evening, June 9, and continuing through the week. Join them in earnest prayer for the meeting.

**Those who attended the Southern Baptist Convention** last year in Oklahoma City recall the Key quadruplet sisters and their singing. One of the four, Mona, is to be married in June to Mr. Robt. W. Fowler, an accountant.

**From the Clarion Ledger** we learn that 28 young women were graduated last week from Mississippi Woman's College at Hattiesburg. President Holcomb announced that the college would open next session, details to be published later.

**Pastor Everett Gill** of St. Charles Ave. Church, New Orleans, was given the degree of Doctor of Divinity by his alma mater, William Jewell College of Missouri at the recent commencement. His father also was graduated from this institution fifty years ago.

**Mr. Frank Skilton** of Blue Mountain College gave at Clinton last week moving pictures of Blue Mountain College which were an excellent exhibition of an excellent school. The buildings, campus, student body and president and vice-president emeritus were well pictured.

**Dr. S. E. Ewing** has asked to be retired from his work as superintendent of Missions in St. Louis Sept. 1. He is a man of fine spirit and has for many years done a notable work in St. Louis. We have had fellowship with him in the sessions of the Southern Baptist Convention and on the Hospital Commission.

**There are nearly twice as many members** in one Baptist church in New Orleans as there were in the six Baptist churches 20 years ago. Then there were only six white Baptist churches in the city now there are four times that number. Then Baptists gave to all purposes \$18,000, now their gifts for the year were \$152,000.

Oklahoma Baptists baptized 2,593 more people last year than the year before.

**Because of war conditions in Europe** Dr. W. O. Lewis, secretary of the Baptist World Alliance will have his office in Washington City, instead of London.

"Only about 1% of our men are college graduates, but this 1% has furnished 55% of our presidents, 36% of the members of congress, 47% of speakers of the House, 54% of vice-presidents, 69% of justices of supreme court."—Sel.

**Charles J. St. John**, Mississippian in charge of the Bowery Mission in New York, says that from 150,000 to 250,000 alcoholic addicts are dealt with in the mission annually. He says that drunkenness has increased 300 percent since the repeal of the Eighteenth Amendment.

**Finley W. Tinnin, Jr.**, was ordained by First Church, Shreveport, La., June 4. He is a son of Dr. Finley W. Tinnin, editor of the Baptist Message of Louisiana. His grandfather also was a minister, and his uncle is a preacher. He was recently graduated from Louisiana College and becomes associate pastor at Jena, La.

We appreciate a message from Dr. W. T. Lowrey commanding the editor's statement that extreme pacifists are contributing to murder and brigandage. Dr. Lowrey plans to spend the summer at Blue Mountain. His Mississippi friends will rejoice to have him back in the state for a while at least.

**Providence, Yazoo County: Our pastor, Rev. Frank Robbins** was married on June 4th to Miss Ethel Louise Pettie of Jackson. The marriage took place in the First Baptist Church and the ceremony was performed by Dr. A. A. Kitchings and Dr. W. A. Hewitt. Brother Robbins graduated from Mississippi College June third and they plan to enter the Seminary at Louisville in the fall.—Reporter.

Why call it "hysteria" when President Roosevelt asks for preparation to be made against possible war? To us any other course seems sheer stupidity. That's what's the matter with the democratic nations of Europe when they made no preparation, and let the aggressive dictators thoroughly arm and now overrun all the nations around them. When mad dogs are running loose, it is time to vaccinate.

**Dr. George W. Paschal**, having reached the age of 70 retires from his professorship in Wake Forest College, N. C. But nobody supposes that he will quit work. He is hale in body and vigorous in intellect. He can do as many things and do them well as anybody you will find in a day's travel. He still writes for the Biblical Recorder of which he was once editor, and will work on the second volume of his history of North Carolina Baptists.

**Quitman: Just closed a gracious revival** with Dr. B. C. Land of Quincy, Florida, former pastor doing the preaching. Professor W. Z. Huggins of Quitman directing the song services. Mrs. S. C. McNeill and other musicians assisting with the music. Great congregations and good interest from the first service and on. Fifty additions to the church, thirty-seven of whom came on profession of faith in Christ, and thirteen came by letter. To the Lord be glory and honor.—W. L. Meadows, Pastor.

**Prentiss: I had the privilege of assisting Dr. W. L. Holcomb**, and the good people of Prentiss, in ten days' revival meeting beginning on the first day of May. Great preparation had been made through the Church Loyalty Campaign, during which time many had been won to Christ, interest and attendance had been greatly increased. Special prayer services had been held for the meeting, and the people were ready and responsive from the very first service. It was a great inspiration to preach to such large congregations at 8:00 o'clock each morning, and still larger congregations in the evenings. There were thirteen additions to the church during the revival, seven for baptism and six by letter. Song services under the direction of brother Paul Farr of Prentiss. Surely this is a great church, following the leadership of their capable and consecrated pastor.—W. L. Meadows.

## Pastoral Problems

By Norman W. Cox

### "THE OTHER FELLOW'S MEMBERS"

Visiting the other fellow's members especially in village, town, and city churches is a problem and a temptation for most pastors.

In nearly every community there is a pastoral pest who apparently spends more of his time visiting the members of other churches than he spends in looking after his own. Dozens of times I have failed to know someone was sick because no one told me. When I did find it out, and did call to see that one he or she would say: "Brother \_\_\_\_\_ has been to see me and I wondered why you did not come." This puts the pastor at a real disadvantage.

Our members know nothing about ministerial ethics. We ought to educate them in that respect.

Ministerial ethics require that we do not visit members of churches other than our own except upon their request or the request of a member of their family.

The fair thing for pastors to do whenever they are called into the home of a member of another church is to call up the pastor of that church and find out if he knows of the sickness and inform him that we have called by invitation of the family or the patient.

Pastors not infrequently are put at a real disadvantage by another pastor knowing of the illness of one of his members and visiting them when he himself does not know about it.

The fact of the business is that as a rule the Lord has called us to minister to one congregation and it is a mighty easy matter for a preacher to sin by flirting with the members of other churches.

BR

**Richmond, Virginia—(F.M.B.)**—On May 27 a cablegram was received at the offices of the Foreign Mission Board announcing the safe arrival at Lagos, Nigeria, West Africa, of Rev. and Mrs. Homer R. Littleton and Rev. Charles W. Knight. These new missionaries sailed from New York March 30 but had to wait several weeks in Genoa, Italy, for a ship to Lagos. Again the prayers of Southern Baptists for safe passage for their missionaries have been answered.

**Evangelist A. D. Muse of Memphis** has been in a meeting at Enon Creek Church, St. Tammany Parish, La., the greatest in the history of the church, say the old members. He is now in a meeting in High Island, Texas. Then he goes to Memphis for the tenth meeting in five years. He says he is having the greatest experiences of his ministry, and adds, "If Baptists will go afield now with flaming message, break out of the rut of routine with a holy militancy against sin and a baptism of soul winning power, America will have a revival that will far eclipse Moody or Finney or Edwards."

**Dr. Cecil C. Cook** says in *The Religious Herald* that he saw more children and young people in Galilee Baptist Church, Denver, than in any he had seen in years. The pastor, Dr. Joshua Gravett has been pastor here 48 years. Dr. Cook adds: The outstanding feature of the service was its informality. Instantly one felt at home and ready to cooperate. There appeared to be no particular order of service. Whatever Dr. Gravett wanted done was done. The whole thing was simplicity itself. When the pastor wanted the collection taken he said, "John, Frank, Tom, Henry," or as many young men as he felt were needed, "take up the offering now," and then made some frank statement about their plans for some needed improvements and what they hoped to do later on, and the young men began to do what they were told. As the service continued I could understand how persons in that large congregation would feel perfectly free to go to that man of God with any of life's problems, knowing that his great heart was open and ready to comfort and help every soul who felt he needed a friend.

Thursday, June 6, 1940

## THE BAPTIST RECORD

## PROFESSION VS. POSSESSION

Rev. J. H. Pennebaker

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"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matthew 7:21.

A Hindu who had been won to Christ said to a missionary some time afterwards, "I want to see you Christians mad after Jesus." After Pentecost the disciples were beside themselves for Christ's sake. So many today are only mildly interested. They were Christians, we are merely religious.

In seeking an explanation for the apathy and indifference that characterizes altogether too many church members, we are thrown back upon the conviction that there are altogether too many professing and too few possessing Christians. Two errors have taken hold of a great many nominal Christians, namely, that profession of faith in the Lord Jesus makes one a Christian for time and eternity; and that salvation can be earned by good works. But one may say, does not God's Word say that confession is necessary? Yes, but linked closely with it is believe "that if thou wilt confess with thy mouth the Lord Jesus, and shalt believe within thy heart that God hath raised him from the dead thou shalt be saved." Romans 10:9, 10. As human beings it is hard for us to understand that salvation cannot be earned by good works, yet "a man is not justified by the works of the law . . . because by the works of the law shall no flesh be justified in his sight." Gal. 2:16. So many seem to be basing their hope of eternal salvation on mere profession. Though beginning here it must lead to definite service, otherwise there is a question as to its sincerity. On every hand one meets those who seem to believe that their salvation depends upon adherence to some creed, or their baptism, or the fact that their name is on some church roll. Christian and church member are not always synonymous terms though they should be. One may be a church member and not a Christian.

What characterizes the professing Christian? 1. Outward knowledge of God, of Jesus. They know of him through nature or from books. There were those in Jesus' time who were thoroughly acquainted with the Scriptures telling of Jesus' coming, but rejected him whom the Scriptures plainly described. To these the Master himself said: "Ye search the scriptures . . . and ye will not come to me that ye may have life." Jno. 5:39.

2. Open avowal of love and devotion to Jesus, described in the Sermon on the Mount, "not every one that saith to me, Lord, Lord . . . but he that doeth the will of my Father . . ." Matt. 7:21. In other words, acceptance of Jesus involves more than mere avowal with the lips. Jesus met a number of this type while he was on earth, one of whom said "Lord, I will follow thee whithersoever thou goest." Jesus' answer was "The foxes have holes and the birds of the air have nests, but the son of man hath no place to lay his head." Matt. 8:19.

3. Activity in the church, busy seeking to gain the reward of heaven. Their religion is that of merit. Do we mean to say that works are not important? Indeed they are, but they must issue from saving faith, not be a substitute for it. Indeed, faith not accompanied by good works is no faith at all but an empty lifeless profession.

Profession is a start, but only a start. The important thing is, does your life back it up?

What about the possessing, who is after all the only true Christian? He only is the happy, loyal, dependable follower.

1. He is in possession of a new nature, received when by faith he took Christ as his Savior and Lord. "If any man be in Christ Jesus he is a new creation . . ." 2 Cor. 5:17. How will that new nature manifest itself? In day by day conversation and conduct.

2. He possesses a faith that nothing can dislodge or shake:

(1) In the ultimate triumph of good over evil.  
(2) In the conquering power of Christ. "The kingdoms of this world are become the kingdoms

of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11:15.

(3) In the destruction of all that is corrupt and evil. "And he shall reign until he shall have put all enemies under his feet . . ."

3. He possesses a power that is incalculable. "Greater work than these shall be because I go to my Father." John 14:12. The Holy Spirit indwells us and nothing is impossible to Him.

4. He possesses eternal life, which is not a future but a present possession. "He that hath the son hath life, and he that hath not the son hath not life." I John 5:11, 12.

5. He possesses a hope of immortality. Death holds no terrors for him, for did not Jesus say "Because I live ye shall live also"?

The need of every church is for more possessing and fewer professing Christians. What an effect a membership of possessing Christians would have on the unbelieving world! Like the world of the first century, "they would take knowledge of them that they had been with Jesus." Furthermore we will not enjoy to the fullest our Christian lives until we possess our possessions. Many of us live as paupers when we are in reality millionaires. To possess our possessions of eternal life, we must live it.

Sumner, Miss., May 16, 1940.

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## CHRISTIAN EDUCATION

J. E. Dillard

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Do we really believe in Christian education or just think we do? How are we showing our belief in Christian education? Can we believe in Christian education and neglect the institutions of Christian education? What will be the future of our denomination and of Christian civilization if we let the institutions of Christian education languish and die?

There is a sense in which any education may become Christian when taught by genuinely Christian people. The character and convictions of a teacher are as important as the subjects he teaches. Pupils are influenced more by personalities than by precepts. How greatly we need Christian teachers in all our schools!

Christian education is that education which gives due recognition and emphasis to the facts, principles, and applications of Christianity, under Christian auspices, and for Christian ends.

The primary institutions of Christian education are Christian homes, churches, and schools. The success of Christianity depends, under God, upon the perpetuation and strengthening of these institutions; if we let them perish our world will revert to paganism or worse.

## What Can We Do?

Let us seek to rebuild the family altars that in our homes the ideas, ideals, and spirit of Christ may be implanted in the minds and hearts, and incorporated in the lives of our children.

Let us see that the attendance upon our church services—all of them, preaching, teaching, training constantly grows, and that the teaching and work continually improves both in quantity and quality.

Let us remember our denominational schools in prayer and purse; let us seek to make them equal to the best, and let us urge our young people to avail themselves of the superior opportunities offered.

Let us put on the special "Christian Education Day" program in our Sunday schools, June 30 (see program in "The Teacher" and "The Sunday School Builder"); let us follow this with personal effort to get our young people in our Christian schools, and all our people interested in supporting them.

—BR—

Mrs. Jas. B. Leavell will become Dean of Students at Blue Mountain College, assuming her duties in June. She has held a similar position at Mary Hardin-Baylor College in Texas. She is the widow of Rev. Jas. B. Leavell, and mother of Jas. B. Leavell, Jr., of Leland. Mrs. S. T. Crawley who has been the popular dean of students at Blue Mountain for six years, goes to a like position at Baylor University.

## EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

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## Every Christian Should Know That The Promises of God Are True.

He should know that every promise in the Word of God is like a promissory note or check on the Bank of Heaven. Before the value of any promise can be received it must be presented, the conditions must be met, and the one presenting it must be identified and endorsed by someone in the Bank of Heaven.

Every Christian should write the promises of God on blank checks and make them payable to himself, using a different check for each promise. For instance:

The Bank of Heaven. "Pay to the Order of (the reader) Material Possessions, provided he seeks first the Kingdom of God and His righteousness." Signed Matt. 6:33.

The Bank of Heaven. "Pay to the order of (the reader) the same Spirit He shows toward others." Signed Matt. 7:2.

The Bank of Heaven. "Pay to the order of (the reader) forgiveness of his trespasses, provided he forgives those who trespass against Him." Signed Matt. 6:14, 15.

The Bank of Heaven. "Pay to the order of (the reader) entrance into the Kingdom of Heaven, provided he does the will of God." Signed Matt. 7:21.

The Bank of Heaven. "Pay to the order of (the reader) whatsoever he desires, provided he abides in Christ and the words of Christ abide in him." Signed John 15:7.

A bank note may be one hundred percent good, but before it can be cashed the one presenting it to the bank must agree to pay the interest stipulated in the note and he must be indorsed by someone in the bank. The same is true with the promises of God. Every promise is one hundred percent good, but before any man can receive the value of any promise he must meet the conditions stipulated in it and he must be indorsed by Jesus the Son of God.

Suppose, for instance, the Father should say to Jesus, "Son, a person in Mississippi is presenting to me our promise marked Matthew 6:33. Shall we grant his request?" And suppose Jesus should say, "Father, I know that person. His pastor has done his best to get him interested in the work of your kingdom, but he has no interest in it. He is seeking only his own interest, and he has no regard whatsoever for your righteousness." With that kind of recommendation from Jesus he would have no more success in claiming the promise than he would have in getting a note cashed at his local bank should he refuse to pay the interest stipulated in the note.

On the other hand, suppose Jesus should say, "Father, I know that person. He is one of our best, most faithful friends. He puts the work of your kingdom above and before his own interests, and he has suffered himself to be persecuted for your righteousness sake." With that kind of endorsement from Jesus the Father would if necessary work a miracle in order to supply the necessities of life as he did when Elijah was in need.

—BR—

## Mississippi College Summer School began June

4. Courses include Biology, Chemistry, Christianity, Commerce, Education, English, German, History, Latin, Library Science, Mathematics, Psychology, Sociology, Spanish. The school runs six weeks. Tuition \$24.00; room rent \$9.00, meals in cafeteria for six weeks \$24.00. Special fees for chemistry and biology in laboratory.

Dr. W. W. Hamilton is not in sympathy with the following from the April 1940 issue of The Interseminarian: "We are persuaded that theological students who give primary allegiance to the ecumenical church—not to the churches—and who gain experience in the ecumenical movement while they are students, will be able to assume a large and creative place in the leadership of the Church of Tomorrow." The trouble about all these "inter-" things is that they inter about all that Baptists stand for.

# EDITORIALS

## INTERPRETING THE VOICE OF THE SPIRIT

The voice of the Spirit is inward. His message is borne to us in a way that can not well be defined. It is not physical. We are impressed that we must not do this, or that we must do that. We can not explain whence it cometh or whither it goeth; but we are impressed that we must obey the direction he gives, or disobey at our peril. More often perhaps we find ourselves inclined to obey His direction.

The Spirit said to Philip, "Go join thyself to the chariot," and Philip ran to obey. Paul and Silas were "forbidden of the Holy Spirit to speak the word in Asia." They then "assayed to go into Bethynia, and the Spirit of Jesus suffered them not." Paul said to the Ephesian elders, "The Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me."

Such testimony of the Holy Spirit is meant for one's personal guidance, for God deals with each of us personally. This voice of the Spirit can come to a soul that is acutely sensitive to the revelation of the will of God, and is for personal direction. The impression made on our mind by the Spirit ought to be obeyed without drawing back. But we ought to be sure it is the revelation of the will of God, and not the echo of our own wishes. We mistake some other voice for the voice of God. John says we are to try the spirits to know whether they are of God.

Unless we do this we get ourselves into confusion and are likely to confuse others. It has happened that two or more preachers have said they believed the Lord was leading them to seek the same pastorate. This is to make a mockery of the Spirit's personal leadership.

In some case the Spirit of the Lord may reveal to us certain facts and lead us to make our own deductions and decisions. That seems to have been the case with Paul and some of his friends about his going to Jerusalem. He said that the Spirit told him that bonds and afflictions awaited him, did this "in every city." But he kept right on the way to Jerusalem. On the contrary his friends at Tyre, when he reached that city said to him "through the Spirit, that he should not set foot in Jerusalem."

Here we are confronted with one of two alternatives. Either Paul disobeyed the voice of the Spirit or his friends misinterpreted the voice of the Spirit. The probable solution would seem to be that the Spirit told Paul and them the same thing, namely that if he went to Jerusalem it meant bonds and affliction. To them that meant Paul ought not to go. To him it meant that he ought to go.

If he did not go, all his gathering of financial help for the poor in Jerusalem would go for naught. God had long ago told him that he was to suffer many things for his name's sake. But he said, "None of these deterred him"; for he said he accounted not his life of any account as dear to himself, so he might accomplish his course. To them suffering was an inseparable obstacle; to him it was a challenge and call to duty.

The revealing to him of danger ahead was that he might fortify himself for it, might strengthen himself in God, and meet the difficulties with Christian fortitude. The difference between him and his friends was much like that between Jesus and Peter. When Jesus told his disciples that he was going to Jerusalem to suffer and die, Peter sought to turn him away from the purpose. But Jesus said, "Get thee behind me, Satan; thou art a stumbling block to me; thou mindest not the things of God, but of men." Be sure you make the right response to the admonition of the Spirit.

BR

**Lucedale:** The meeting closed here May 26. It was the best meeting ever held in Lucedale Baptist Church. Forty-one came on profession of faith and 14 by letter. Brother Barney Walker did the preaching. We thank God for him and for sending him to us. May God's richest blessing be upon him wherever he may be.—Reporter.

## BE CONTENT WITH YOUR WAGES

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John the Baptist started the campaign of repentance, and insisted that the people who heard him preach and professed to have repented should make good their profession by demonstration of it in their conduct. All alike were required to show the proof of it by baptism. But each group was given specific directions suited to their own case. There were Pharisees and publicans and Roman soldiers. To each of these classes he gave appropriate direction. When a man indicates his willingness to turn to God and line up with God's people, he may need careful instruction that there may be no mistaking whether or not his repentance is genuine.

In the case of the Roman soldiers, they were told to do three things, for they asked John, What shall we do? They were told, (1) Do violence to no man, (2) Neither accuse any one falsely, and (3) Be content with your wages. We look only at the third admonition: Be content with your wages.

This is a very practical exhortation. It does not mean that you are never to desire or seek to secure a larger income. To be "content" does not always mean to be satisfied. It means rather to make what you get cover your needs. It means to live on what you get, and not be under the necessity of going into debt, or resorting to doubtful expedients, and scheming practices, or be tempted to dishonesty in order to meet your desires.

Many a young man has gotten into trouble just in this way. He wants to keep up with his friends, to live like his neighbors, to go along with the fast bunch, to live like people who make more money than he does. He wants to be a sport. To do all this he goes beyond his income, gets involved in debt. Then the temptation comes to borrow when he has no prospect of paying, to take financial risks which lead to his ruin; to embezzle from his employer, to think that luck will favor him somehow, and he will be able to pay it back before his theft is discovered.

Sometimes it is the wife's fault. She is dissatisfied with the style of living which their income necessitates. She nags her husband; thinks him parsimonious, and makes demands of him which his income will not meet. He is anxious to please her, wishes her to have what she wishes, goes in debt beyond recovery or is dishonest in order to meet her wishes. Next comes bankruptcy and possible suicide. Temporal ruin and eternal damnation.

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## BY GRACE, THROUGH FAITH

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The whole cause behind our salvation, the only means of securing it, and the end sought in it, are indicated in these three verses: "For by grace have ye saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

As much as we talk about salvation, or rejoice in it, we may still have a very imperfect idea of what it is. If we read carefully the previous verses, we see that to Paul's mind salvation is not simply being saved from hell and taken to heaven when we die. He says we "have been saved." It is a past accomplishment and present experience—present perfect tense. But that isn't all. He identifies salvation with the three things spoken of above, especially the first of the three. "He made us alive together in Christ." To be saved is not to be removed simply as a "brand from the burning," not to be transferred bodily from one place or relation to another; certainly not just as we were. It is to be changed within. It is to be made a new creature. It is to be made alive when we were dead—dead through our trespasses and sins. There is no salvation until new life is imparted. It is not a change of place; it is a change of heart. We are not only made alive, but at a consequence are raised up in Him, brought out from the old conditions and associations, from the graveyard of a past world in which we live;

then enthroned, made to exercise a new position in the world as agents of the kingdom of God. This is Paul's conception of salvation.

This he says is by grace. That is it is wholly a work of God, that He initiates it, works in us to produce it, and carries it through to consummation. And God does this of His own will. He does it because of His own infinite depth of love; does it because He is that kind of being. It is as natural and as necessary with Him as breathing is with us. He does it because of His inward compulsion, and not because of anything in us that warrants it. Nothing in us but our sinful estate drew out His heart in compassion toward us. It was our helpless estate which provoked it. "The Son or Man must be lifted up, because God so loved the world." "Being rich in mercy, because of His great love wherewith He loved us . . . He made us alive." There is no other explanation of the cause of our salvation.

Paul, to make the matter more clear, and his statement more emphatic, states it negatively thus, "And that not of ourselves, it is the gift of God"; and again, "Not of works, that no man should glory." He shuts off all other course or means of procuring salvation than the unadulterated grace of God.

Paul makes this salvation available to us on the one condition of faith. And to prevent our having a perverted idea of faith, he says, "And that not of yourselves, it is the gift of God." Faith has no virtue or merit in itself. It is the mere acceptance of God's gracious gift. It has no more desert in it that does the beggar at your back door who extends his hand and receives the bread that you offer him as a free gift. He simply takes what is given to him. Our faith has no more power to procure salvation than does your putting yourself into the hands of the physician when you go to the hospital for a major operation, by which alone your life is given you. Your knowledge of the surgeon's ability and skill inspires your faith in him and leads you to trust yourself to him. So faith cometh by hearing, and hearing by the word of God, what you have been told about Jesus, the witness that others have borne to Him.

God will leave us under no illusion that salvation may be procured by ourselves, or by the hands of man. No man may glory in having procured it. We are His workmanship. And He alone is responsible for it. If it were through man, we could never be sure of it. But as it is of God, there need never be any fear. The word translated "workmanship" is our word poem. We do not know that Paul had in mind what we now call a poem, but it is a beautiful conception. A poem is a work of art. It is beautiful, having rhythm and charm of order and fitness and unity.

But this we know that we were created in Christ Jesus for good works, which he afore prepared that we should walk in them. All was by design; all had a noble purpose in view. God had already arranged for each of us a place of service in His kingdom. We are too prone to think of the mansions prepared for us; too prone to forget the works prepared for us. The way of service is the way to sovereignty. Heaven is largely what we ourselves make it. There are two passages in adjoining verses in the twenty-fifth chapter of Revelation which we do well to keep together. Read Rev. 21:6-7. "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things." Our entrance to the kingdom of God is free, the gift of God. Our possessions or inheritance of its values is proportioned to our victories attained, our overcoming.

BR

**Pontotoc Baptists have secured the services of Dr. R. J. Bateman, pastor of the First Baptist Church of Memphis, Tenn., to lead in the annual revival at Pontotoc Baptist Church this summer. The Rev. Robert Palmer, pastor of the Longview Heights Baptist Church of Memphis, will be in charge of the music. The meeting will begin on July 8 and continue for about ten days.**

THREE FROM THREE LEAVES NOTHING  
W. C. Taylor, Brazil

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ervices of t Baptist e annual summer. Longview will be in begin on s.

Sometimes our Lord used right much arithmetic. So He did, for example, in Math. 18:15-20. We read of "one or two more," "at the mouth of two witnesses or three," "again I say unto you if two of you shall agree," "for where two or three are gathered together in My name." Right much arithmetic for one brief passage. Still the numbers are not large: we ought to be able to add or subtract as high as three. Certainly the highly educated will be capable of that—at least, they should be, if not slaves of a blinding theory.

The other day I heard an educated man preach, a missionary but not of our Board. He said, in an otherwise good sermon: "Where two or three are gathered together in Christ's name, there is the Church." Now Jesus did not say that or hint that. It is always a grave thing to change what Jesus said and put your own words in place of His, claiming for the altered sentence His authority. Jesus said: "Where two or three are gathered together in My name, there am I in their midst." Then three, with Jesus, become four: but they do not become a church.

John and the Marys and the converted thief on the cross met on Calvary one day. They were in common devotion to the name of Jesus, before the day closed, but they were not a church. The Bible neither says so nor justifies our saying so, and of all dangerous changes in the Scripture, the most dangerous is to put the church in the place of Jesus: "where two or three are gathered together there is the Church," instead of the correct Scripture: "there am I." That alteration is false, foolish and perilous to the true place of both Jesus and the church in Christian life. It is the excuse for a lot of Plymouth Brethrenism among Baptists, a hatred of organized Christianity, even if obediently organized and seeking to obey all Christ commanded, including Math. 18:17.

Just take your paper and pencil and see how foolish the altered Scripture is in the context of the true Scripture. The true Scripture has above here been speaking of the church and the disposal it is to make of sinning and impenitent members who cannot be persuaded to listen to its counsels. Here is the sinning brother. That is one person. Here is the gaining brother who seeks to win the offender back. That is two. Here are two or three more the latter brings to the former. That is four or five persons. Here is the church, which hears the four or five members involved and renders judgment. How many is that?

Well it certainly is more than three. There may be three witnesses. But the humanly altered and invented Scripture says three may be a church. Very well. Subtract the three from the three. How many are left to hear the report and render decision? Exactly none and you haven't taken into account two more who are the principals in the picture. It just doesn't make sense. The very Scripture that calls for five people to function before a judging church, in the judging church, plus the judging church, cannot possibly mean that two or three people are a church. That might be true to Alice in Wonderland or to Snow White's Dwarfs but it doesn't make sense to arithmetic students in our world of solid reality. Three from three leaves nothing, and that is exactly what the theory is worth. In fact, it is worth less than nothing, for it serves those who make an onslaught on obedient Christianity and gives them a false, but supposedly Biblical excuse, for refusing to do what this Scripture commands, as the form of a Christianity organized as Jesus commands in this great key passage on church life. A Christianity that has no place for church discipline, on this commanded congregational basis, with an autonomous church to "judge them that are within" (I Cor. 5:13), is a Christianity our Lord never commanded or authorized. Baptists stand between the two extremes. One is Romanism and the Protestantism that came out of it but still imitates its Christianity. The congregational nature and autonomy and dis-

## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attention to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

## AFTER AND BEFORE

Often we give figures from churches showing increases after adoption of the EVERY FAMILY Plan. Below we give figures from a church that had the EVERY FAMILY Plan in 1939 but for some reason dropped it. We asked the pastor for a comparative statement for 1939 (with the EVERY FAMILY Plan) and the first five months of 1940 (without the E. F. Plan).

The average monthly contributions for 1939 (with the EVERY FAMILY Plan) was \$109.88. For the first five months of 1940 (without the EVERY FAMILY Plan) the average monthly contribution was \$90.40. The collections each month (with the EVERY FAMILY Plan) exceeded the average monthly collections (without the EVERY FAMILY Plan) by \$19.48. The monthly cost of the EVERY FAMILY Plan for that church was \$3.00. Subtracting \$3.00 from \$19.48 leaves a net gain each month of \$16.48 in favor of the EVERY FAMILY Plan.

It pays to have the EVERY FAMILY Plan.

As one pastor said, "When all my people have the Record in their homes I find them more responsive to my leadership."

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ITTA BENA

Pastor W. R. Storie having been advised by his physician to spend a short while in the Baptist Hospital at Memphis, gave us the privilege of supplying for him. We were greeted by a full house. We heard good reports of the Church Loyalty Program. All organizations are doing good work even in the pastor's absence. And never have we heard a pastor spoken of more highly than pastor Storie.

Leflore County has subscribers listed as follows: MONEY 20; Greenwood First 61; Itta Bena 16; MORGAN CITY 16; SCHLATER 48; Sidon 2; Calvary Greenwood 1.

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PICAYUNE

Dr. O. P. Estes who strayed off to Louisiana, had the good judgement to come back to Mississippi and the people at Picayune are glad that he made their church his stopping place. We found them in the midst of their week of preparation for the Loyalty Crusade. A different speaker spoke in each of 19 Pearl River County churches each night. The auditorium was well filled and the pastor kindly invited us to explain the EVERY FAMILY Plan. He hopes to lead the

discipline of the judging church over its members is simply sneered at by them and they leave the Word of God for their own traditions of tyrannical episcopacy or oligarchy in church organization and life. The offender is dealt with by a priest, or something else, unknown to New Testament Christianity, save as it appears among the crucifiers of our Lord.

That is one extreme. The other is this hostility to an organized Christianity, even if organized and willing to function in obedience to the command of Jesus in this great word of His revealed will. The disintegrating forces of Plymouth Brethren, Darbyites and the multitude of anti-sectarian sects that plague the mission fields are the other extremes. This perversely mutilated Scripture is their bulwark. By this trick, they usher an organized church life out of the revealed will of Jesus. But they shall not pass. Language is too clear for such trifling. They cannot get by with it. True Baptists will keep right on in the middle of the road, whoever wanders into the jungle, right or left.

## CHURCHES OF WESSON HONOR BAPTIST PASTOR



Dr. Mark Lowry, Pastor Wesson Baptist Church, who was recently awarded the Th.D. degree at B. B. I.

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On Sunday evening, May 26, a union service was held at Wesson Baptist Church in honor of the pastor, Reverend Mark Lowry, who received his Doctor of Theology Degree at the Baptist Bible Institute, New Orleans, La., on May 14. The service was planned by the members of the different churches, and led by Dr. W. L. Little, chairman of the Board of Deacons of the Baptist church. Reverend H. L. Daniels, pastor of the Methodist church, preached an appropriate sermon. Dr. Little stated the purpose of the service and asked brethren Roy Smith and D. N. Young to present the pastor. On behalf of the deacons and directors, Dr. Little presented the pastor a beautiful Masonic ring, which is a token of their appreciation of their pastor. The pastor spoke a few words of appreciation of his people and friends, thanking them for their kindness.

For some years brother Lowry has been doing intensive private study. His work at B. B. I. is only a climax of this period of study. His predilections were *summa cum laude* on his examination and *magna cum laude* on his thesis. The subject of his thesis is The Words of the Qadash Family in the Old Testament. The general meaning of these words is "holy," and they most nearly describe the character of God and His dealings with His creatures. According to plan this thesis is the first of a series of works on families of Hebrew words. As may be guessed brother Lowry's major subject was Old Testament Hebrew. His minor subjects were New Testament Greek and Philosophy.

church to adopt it soon. Dr. Estes is leading his church in a worthy program and his people are following in a worthy way.

Pearl River County Record readers are listed as follows: Picayune 11; POPLARVILLE 188; JUNIPER GROVE 50; Nicholson 1; Hillsdale 1; Carriere 2; Goodyear 1; R.F.D. Picayune 1; BETHEL 35; Caesar 1.

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## WEST UNION (PEARL RIVER COUNTY)

We never saw people gather faster at a country church than they did at West Union where Rev. Clyde Gordon is pastor. At 7:45 the church was dark. At 8 o'clock the auditorium was comfortably filled, and how those folks could sing. We presented the EVERY FAMILY Plan and some of the leaders told us after the service that they hoped to have it soon.

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## Honor Roll of Churches Sending Pastors to the Southern Baptist Convention

Concord Church, Franklin-Adams Association, Rev. H. P. Porter, Pastor.  
Blue Mountain, J. S. Riser Jr., Pastor.  
Calvary (Tupelo), S. B. Cooper, Pastor.  
West Laurel, J. H. Street, Pastor.

## EVANGELISTS AND EVANGELISM

A. D. Muse, Evangelist  
2160 Nelson, Memphis, Tenn.

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We did not "Go into evangelistic work." From earliest days we never had any other thought of doing anything else. For two brief periods we had to stop out and take a pastorate. No other course was possible. And we can truly say, and with gratitude in our hearts, we did not "peter out" as a pastor, and have to "go back to evangelism." We have a record in both instances to be proud of.

We have never as pastor nor as evangelist been "against our organized work" or "against the denomination."

One pastorate, a large church, a cultured congregation in a resort town. No organized, departmentalized and systematically operated Sunday school. In two years we built a thoroughly departmentalized school. There had never been a training school taught there. In two years we conducted seven and delivered over five hundred awards. There was no W. M. U. there. There was an old fashioned "aid society," raising money with suppers, servings and selling. We saw the entire W. M. U. family organized and thoroughly functioning. There was no Baptist paper coming to the membership. We saw the paper put in the budget. We saw the weekly gifts to the Cooperative Program to from nil to \$300.00 a year.

In another, a town of forty-two hundred people, almost all white. Two Baptist churches, two Methodist churches, a Presbyterian church, and all the lesser sects. We saw the Sunday school go from far under two hundred enrolled to five hundred and eighty-five. A marvelous organization. Seventeen training schools and over fourteen hundred awards. Denominational paper in the budget. Cooperative Program from zero to five hundred dollars a year.

Our Baptist work is a matter of conviction with us and not of policy or expediency. The actual accomplishments are enough to compel any honest man to this position.

Southern Baptist Convention Baptists have sent out more missionaries and evangelists than all other groups of Baptists combined.

Southern Baptists own more Christian colleges, universities and seminaries than all other groups of Baptists combined.

Southern Baptists take care of more orphans than all other groups of Baptists combined.

Southern Baptists own more hospitals than all other groups of Baptists combined.

There are now nearly five million people holding actual membership in Baptist churches that cooperate with the Southern Baptist Convention in its world program of evangelization, indoctrination, utilization, religious education, spiritual conversation and moral and social uplift! These challenge every red blooded man in the Baptist ministry and every earnest officer of every church. If these could be made spiritual men and women, if these could be vitally enlisted in the work of the Kingdom of God in the whole program of Baptist work what a power. If it is true that Edison looked up Niagara Falls and wept at the loss and waste of power how much more should every man of us weep!

Stand yonder in New Orleans and look upon the marvelous buildings of the Baptist Bible Institute, look upon that great student body, veritable bee-hive of workers going throughout all that great metropolis of the South, that gateway to the vast empire of the Western hemisphere, and look at Baptist churches in New Orleans doubled once, then again, and then again, and now six times since the founding of that school! Who wants to destroy it?

Stand yonder at Fort Worth and look upon the fine structures of the Southwestern Seminary, with its "chair of fire" and the "pillars of orthodoxy," there in the center of the mighty empire of the West! Who wants to destroy it?

Stand yonder at the Beeches in Louisville and look upon the classic buildings of the Southern Baptist Seminary, the largest seminary in the world, and the only one of the older and larger

seminaries of the world, yet remaining true to the "Once Delivered Faith!" Who wants to destroy it?

If Jesus tarries His coming, we are now entering upon the greatest day any man has ever been privileged to live since the days of Jesus Christ in the flesh. I am glad to be living now, old enough to have sense and young enough to do what ever is to be done, with the greater years yet before me! If Jesus tarries, I had rather live the next twenty-five years than any twenty-five years Christianity has seen yet! There are great battles to be fought, great territory to be taken for the King, and great frontiers to be won! These are mighty days! And if it may please the Father, I want, I have a passion of increasing intensity, to spend it in my God-given field of evangelism!

There are some things about the field of evangelism and the life of the evangelist the public does not know!

It is a life of constant financial peril. If an evangelist loses two meetings by cancellation from some one of many common causes, he has lost one month, one twelfth of a year. Then except in the cases of the few most fortunate brethren, fully one-third of the meetings he does hold are going to pay tragically small. Let no man dare enter the evangelistic field except from a divine call that comes with a mighty and irresistible force and drive. The financial perils are fearful indeed!

The matter of the evangelist being away from home so much is no mere pet phrase to conjure with! It is a heart-rending experience! It is a terrible, tragic—and as the years grow on and the children grow up, and you realize how little you have lived with them, it becomes a harrowing fact! Almost a haunting ghost of a sad past!

It is lonesome from another standpoint—close intimate fellowship and council with the leaders of the denomination. What evangelist does not love his denomination and its great work and its noble leaders? Love its doctrines, its mission, its objectives and glory in its achievements? But he is never on the boards. He is never on the important committees. He is never on the programs of its great gatherings. The evangelist is just the denominational tramp! He is never regarded in the councils of those who determine the policies and course of actions of the denomination.

Then unless one should be fortunate enough to build his work over a vast amount of territory, across a great number of states, it is comparatively short lived. That is the one reason we have three times refused a place as an evangelist on one of our state boards. That is necessarily short lived, and churches are increasingly slow to call a man from the evangelistic field to the pastorate! Then one with the driving sense of the divine call to the work, has nothing but a dread of the thought of turning permanently from the field to the pastorate. The state evangelist is limited to a small territory.

But we thank God He ever called us to preach. We thank God that He ever called us to "do the work of an evangelist." It is a great schooling of grace. It grows the grace of patience. One learns to never flinch at criticism, nor whine at mistreatment. One certainly learns what it is to "go the second mile," to "turn the left cheek also." We never dreamed of the glorious victories and triumphs of the spiritual over the carnal at so many points the trials and sufferings of the "work of an evangelist" would bring us.

On the human side, the work has been made possible by the long, sacrificial faithfulness and most rigid economy of a most devoted wife. Not a soul has been won, not a saint has been blessed, and not a believer been started on the road to intelligent and understanding Bible study, but the records in heaven will share all the joy, glory and richness of grace in heavenly rewards with her!

We have dealt in the first person here in this paper. We have spoken representatively. We have spoken for ever dear man who feels in his heart the call to "do the work of an evangelist." It is

## LET ME RUN

Charles G. Hamilton

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But come what may, I will run, so said Ahimaaz (II Samuel 18:23). Courageously he did his part. As near-sighted old St. Paul picking up sticks for a fire, as Helen Keller, as paralyzed Schereschewsky translating the Bible into Chinese and typing it with his one usable finger. Perhaps you have only a little education—or a little money—or a small position—or little opportunity or time—or only a few years left—nevertheless; As MacBeth said: Come what come may, time and the hour runs through the roughest day. A beginning is fine, but perseverance is better. To start with—and to finish. "I press on."

Israel started out to the land of Canaan, and into Canaan they came. Through the Red Sea, the wilderness, through hunger and thirst, enemies and traitors, failure, and death of leaders—still they came.

The strong men keep coming on.  
They go down shot, sick, broken,  
They live on fighting, singing.

The strong mothers putting them on.  
The strong mothers pulling them from a dark

sea, a great prairie, a long mountain.  
Call hallelujah, call amen, call deep thanks.

The strong men keep coming on.

You started out with vision and hope—are you keeping faith? You can come to your promised land here, and to your promised land to come.

Jesus, still lead on

Till our rest be won  
And although the way be cheerless,  
We will follow, calm and fearless,  
Guided by thy hand

To our fatherland.

—BR—

## BAPTISTS BELIEVE IN CHRISTIAN EDUCATION

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Baptist colleges have increased enrollment 100 per cent in twenty years. The following excerpt from an editorial in the May issue of Southern Baptist College News and Views is encouraging to friends of Christian education:

"The enrollment problem is no longer the major problem in Baptist educational institutions. More students are in our 67 Baptist schools and colleges now than were registered in our 120 Baptist schools twenty years ago. The age of college students has been reduced; the rate of advancement has been accelerated; and academy and high school classes have been discontinued in our four-year degrading colleges and universities. Records show that Baptist schools have increased in regular college enrollment, that is, students who are full-fledged freshmen or above, approximately 100 per cent in twenty years."

Frank E. Skilton  
Blue Mountain College

—BR—

Dr. Frank Moody Purser, pastor of the First Baptist Church, Oxford, Miss., recently closed a revival of ten days duration with the Ruhama Baptist Church, Birmingham, Ala. Dr. Purser delivered strong sermons. His messages were fervent, courageous and true to the Gospel; thoughtful, earnest and eloquent. Our church received a spiritual blessing and fifty-two members were received, thirty-one coming upon a profession of faith. Our people greatly enjoyed his ministry. He endeared himself to our church and community. Large congregations attended the services. The writer has claimed a warm friendship of many years duration with Dr. Purser who is greatly beloved in Birmingham and throughout Alabama.—J. C. Stivender.

God's call. It is God's work. The evangelist is as indispensable as the pastor or the missionary. Mass evangelism has not played out and will not play out. Revival meetings have always been and always will be. They are not the only things to be but they will never cease to be until Jesus comes! God has always called men to the work of the itinerant evangelist and He always will.

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Deer Creek  
DeSoto

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

### Worship \* Serve \* Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

### Win Someone to Him!

#### I

Every cause of Christ thrives in a warm spiritual atmosphere of Evangelism. People readily worship in the evangelistic atmosphere. They go out to win others and to serve Jesus in that atmosphere. Money flows freely in the atmosphere of evangelism.

Men will listen to the story of Jesus—at the church, in the shop, on the street, under an arbor—almost anywhere, folks will listen when Jesus is lifted up. John 12:32.

That suggests a large reason for our increase in receipts.

Our institutions will be wise in understanding and appreciating this fact. Otherwise they would likely go out of business.

#### II

Two fine young Clarke College students, Alton Gatewood and Levon Moore, are doing some volunteer summer work showing pictures and speaking on "The Life of Christ" and "The Crucifixion" of Christ.

They expect to work soon in counties as follows: Newton, June 3-8; Scott and Leake, June 10-15; Smith and Jasper, June 17-22; and, Jones and Covington, June 24-29.

We believe in them. We trust they may have cooperation in the work.

We have never known quite so many young people being anxious to work for Jesus as now. Let us help them!

#### III

It seems tragic some folks think God our Father has not treated them right. They think they are not getting their just deserts.

Men are prone to set themselves up as little tin gods. Others are supposed to bow before them. Even a Great God should step to their music so they think.

In Matthew 20:11 Jesus speaks of such critics. In Matthew 25:44 there seems to be the note of argument at this point.

God has been so good to us. His Name is good. How deeply appreciative we ought to be.

Matthew 11:15-19, "He that hath ears to hear, let him hear."

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows.

And saying, we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

For John came neither eating nor drinking, and they say, He hath a devil.

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children."

#### VI

### LIST OF ASSOCIATIONS AND GIFTS

#### FOR 1939

Alcorn	\$ 2,416.93	Lincoln	5,150.90
Benton	682.98	Madison	3,865.57
Bolivar	2,425.01	Marion	2,459.28
Calhoun	1,800.57	Marshall	1,745.16
Carroll	452.33	Mississippi	4,252.74
Chickasaw	1,419.38	Monroe	1,280.44
Choctaw	1,275.37	Montgomery	399.86
Clay	4,107.64	Neshoba	1,821.80
Clarke	1,972.28	Newton	2,187.61
Columbus	3,765.33	Noxubee	1,124.05
Copiah	3,792.22	Pearl Valley	9.00
Covington	1,435.29	Oktibbeha	2,218.84
Deer Creek	10,533.97	Panola	2,758.29
DeSoto	653.29	Pearl River	3,856.66

Franklin	1,755.16	Perry	699.93
George	1,001.22	Pike	7,541.38
Greene	458.25	Pontotoc	2,406.02
Grenada	3,208.45	Prentiss	974.83
Gulf Coast	2,246.76	Rankin	2,775.74
Hinds-Warren	22,511.78	Riverside	4,456.02
Holmes	2,254.00	Scott	2,622.80
Itawamba	152.50	Simpson	1,846.28
Jackson	1,170.48	Smith	743.56
Jasper	1,623.02	Sunflower	5,608.75
Jeff Davis	2,167.17	Tallahatchie	2,577.39
Jones	8,098.03	Tate	818.26
Kemper	769.75	Tippah	3,334.08
Kosciusko	3,060.13	Tishomingo	203.74
Lafayette	2,208.30	Union	565.36
Lauderdale	9,101.56	Union County	2,761.04
Lawrence	1,433.74	Walthall	3,256.12
Leake	1,942.55	Wayne	1,027.97
Lebanon	9,566.57	Winston	1,799.49
Lee	3,640.37	Yalobusha	1,648.56
Leflore	4,541.20	Yazoo	2,484.45
Liberty	45.93	Zion	584.83

#### V

One of the real regrets in this work is in not being able to answer all calls for revivals, special meetings, pastoral aid, building help, special calls by groups as Chinese, Indians, etc.

Then, an occasional call by an institution for finances rolls around.

That \$10,000 note due Blue Mountain in March could not be touched in payment for lack of funds. Last year no demand for payment was made, presumably because the condition of the treasury was known. This year, a request for payment came but we could only pay the interest. It was renewed in the finest of spirit. It must be paid, with all other Mississippi Baptist obligations.

Likewise we were not able to pay the \$5,454.18 to Woman's College at the time requested. No time was set by the Convention. We did pay \$1,200 in December, \$500 more than we had in hand in that item. Later we paid \$1000.00 more on it, not one penny of which we had in hand. But we hope to close it out by time you read this.

But, Mississippi Baptists are making progress. The Now Club seems to be striking fire at last. We have already taken up a few December bonds.

Our deficit in Christian Education came down from \$14,350.00 to \$10,150.00 in a year, and a few weeks ago it was about \$3,000.00. It will be increased some however, June 1st.

The above figures do not include the \$15,000 extra obligations taken on over a year ago.

If Mississippi Baptists will talk to God Almighty a great deal about His business, and treat it as His business, He will keep our faces to the front.

We definitely believe Mississippi Baptists to be on the way up and out and on!

May He help us!

May He have mercy on us if we are not MEN in this hour!

#### BR

During the first semester of the past session I taught Old Testament to a class of thirty-four students in Copiah-Lincoln Junior College and during the second semester to a class of fifty-two. They receive full college credit for this work. To these students I delivered over two hundred Sunday school awards.—Mark Lowry.

**Nazareth, Palestine—(F.M.B.)**—We have so much we are thankful for. Our health has not been in any way handicapped by the weather out here. The baby has thrived perfectly with no illness. We have seen what appears to be the beginning of a religious awakening among the people which is what we had yearned so much to see. We are made to rejoice at the increase in the attendance of the hours of worship and are indeed thankful for the opportunity for serving as best we can. Because we have not felt the need for a vacation and partly because we feel that we must make the most of the few months before our furlough this year, we have not taken a vacation since we came out, but have chosen to spend about two weeks in Syria each year in meetings. We plan to go there in a few weeks during the holidays in the school here.—Sarah Fox Eddleman (Mrs. H. Leo).

## NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB  
A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

Each financier with whom we have spoken about economic conditions, present and prospective, has suggested Baptists will be toying in their affairs if they fail to do something about debts now. Each has prophesied a post war depression. If we go into that heavily involved, we will be toying with His good Name which we bear. Echo—"Pay that thou owest!"

We list the following certificates:

No. 355 for \$36, No. 360 for \$36, No. 361 for \$36, No. 362 for \$36, No. 363 for \$36, No. 364 for \$36, No. 365 for \$36, No. 366 for \$36 each from a member of Roundaway, (McLaurin, field worker).

No. 356 for \$36, No. 357 for \$36, No. 358 for \$36, No. 359 for \$36, No. 168 for \$100, each from a member of Jones Bayou, (McLaurin, field worker).

No. 334 for \$36, No. 335 for \$36, No. 336 for \$36, No. 337 for \$36, No. 338 for \$36, No. 339 for \$36, No. 45 for \$50, No. 46 for \$50, No. 47 for \$50, No. 48 for \$50, No. 126 for \$100, No. 44 for \$50, No. 127 for \$100, No. 23 for \$100, No. 125 for \$100, each from a member at Ruleville, (Hightower, field worker).

No. 331 for \$36, No. 332 for \$36, No. 333 for \$36, No. 340 for \$36, No. 42 for \$50, No. 126 for \$50, No. 128 for \$100, No. 48 for \$50, No. 22 for \$100, No. 21 for \$100, No. 125 for \$50, each from a member at Doddsdale, (Hightower, field worker).

No. 401 for \$36, No. 402 for \$36, No. 403 for \$36, No. 404 for \$36, No. 405 for \$36, No. 406 for \$36, No. 407 for \$36, No. 408 for \$36, No. 409 for \$36, No. 410 for \$36, No. 194 for \$100, each from a member at Yazoo City, (Mrs. Webb Brame, worker).

#### THE CONVENTION CONSTITUTION

—o—

I wish to thank the members of the Committee on Revision of Constitution, for the fine work they have done. They deserve the sincere thanks of every Baptist in our Convention. Brethren you have done a good job.

In reading again your fine paper, I find that I desire, if you will please permit it, to suggest an additional phrase to XI page 28 in the 1930 annual. I wish you would make it read as follows:

All officers of the Convention shall be elected annually for a term of one year, and all members of the Convention Board, all members of Boards of Trustees of Colleges, Commissions, hospitals, orphanages, and other boards of institutions, unless otherwise provided, shall be elected for terms of three years, and shall not succeed themselves but once in succession, and in groups or classes so that as nearly as may be one-third shall be elected for one year, one-third for two years, and one-third for three years, and thereafter the terms shall be for three years unless sooner removed by the Convention for cause.

The additional words I am suggesting are these: "and shall not succeed themselves but once in succession."

—E. S. Flynt.

From Supt. J. D. Aycock we learn that New Hope Church, near Drew, had nine prayer meetings last week in preparation for the revival this week conducted by Evangelist E. D. Estes. Bro. Estes led in the organization of this church in March, and incurred the lasting gratitude of these people. They began with 29 members and now have 74. The Sunday school enrollment was 47; now 180. The B. T. U. was 43; now 103. Every member is showing a fine spirit, and the Lord is adding His blessing. Pray with them.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### A CORRECTION

15th Ave, Meridian had on the list of W.M.U. gifts for Home Missions \$11.75, when it should have been \$48.00. This amount had been sent in two checks and when the list was being made up, one check was overlooked.

—o—

We have had cards from some of the other societies calling attention to gifts that had been sent for Home Missions after the list had been published. If you recall the amounts that were published came in before May 4th. Many gifts have been received since.

—o—

An unanticipated trip sometimes proves to be the most satisfactory. This was true regarding my recent visit to Cuba. I had not thought of making such a trip until one day Mrs. A. B. Pierce of Crystal Springs came into the office and announced that she and her husband were leaving for Cuba, June 6th., to be away two weeks. I asked immediately about the cost and means of transportation. Well, to make a long story short, I was soon on my way to Cuba with these congenial friends. I can testify that Bro. Pierce is a good safe driver, for he drove more than two thousand miles to Miami and back without any help from back seat drivers.

When we arrived in Havana Dr. M. N. McCall met us at the boat and assisted us in getting comfortably located in a Hotel within the same block with our Baptist Temple. How we enjoyed seeing Dr. and Mrs. McCall, Rev. and Mrs. Herbert Caudill, Miss Mildred Matthews, Miss Ruth Goodin, Mrs. H. R. Mosley and Miss Christine Garnet. They were all busy and happy at their respective tasks and we observed that they are greatly beloved by all the people who know them.

We visited eight churches, were in a Sunbeam, G. A. and Y.W.A. meeting, attended two prayer meetings, two Sunday Schools, one B.T.U., a preaching service and one chapel service in the school within five days. All the work was encouraging—the zeal of these native Christians is more evident than we find in our own churches.

We had a day and one-half out of Havana with Dr. and Mrs. McCall, visiting the native pastors in their churches. The devotion of these young pastors and their families for Dr. and Mrs. McCall warms your heart. How rich these two friends are in the fruits of the Spirit. Pray that their physical strength may permit them to lead this work many years.

I hope to have an opportunity to tell many of you more about our work in Cuba during the year.

—o—

If any of you missed your recent district meeting you were the loser for they were filled with inspiration as well as information. One readily caught the unity of spirit that prevailed among the superintendents and district officers and felt the strength of the 'oneness of purpose' that exists in the hearts of each of the leaders in this group.

We had more than 2,200 in attendance in the eight meetings. Every association with one exception, was represented and all superintendents except 7 were present.

Miss Juliette Mather, our Southwide Young People's Secretary, brought a timely message to each group that left a lasting impression. We thank Miss Mallory for lending her to us for these eight meetings.

There is a wonderful spirit of cooperation that prevails among our organizations and this will deepen our spiritual lives and strengthen the denominational work.

I thank the Lord for all women and young people that make up our Mississippi W.M.U.

—o—

### DON'T FORGET RIDGECREST Y.W.A. CAMP—JULY 2-12, 1940

The group will leave Jackson Sunday night June 30th on the 11:35 train.

BY TRAIN? YES.

Minimum cost for everything \$35.00.

CHAPERON—Miss Edwina Robinson.

Speakers and teachers for the 10 days? Read the following paragraph from Miss Mather's letter:

We have a charming group of speakers coming for a few days or staying the entire time as they can. Dr. Mary E. Woolley, formerly president of Mt. Holyoke College, one of America's twelve leading women will be our guest speaker. Mr. Charles A. Wells, journalist, who "draws as he speaks" will come to us from New York. Dr. J. B. Weatherspoon, professor in the Southern Baptist Theological Seminary, will be our Bible hour speaker daily. Miss Flora Strout, who has lived thirty-two years in other lands than her own America, will tell us what young women are doing particularly against social evils like the liquor traffic, nicotine, etc. Dr. and Mrs. M. T. Rankin and their two daughters will be at Ridgecrest during the ten days. You know, Dr. Rankin is our Foreign Mission Secretary to the Orient. Dr. and Mrs. Maxfield Garrott, and the baby, will be with us, they are missionaries from Japan. Mrs. Aaron Hancock, missionary to her own people, the Indians, will be there. Miss Elizabeth Hale, who was at the first Y.W.A. Camp at Ridgecrest, is home from China for her first furlough and will speak to us on the opening night. We expect Miss Eunice Fenderson from Palestine, also. Then there will be our dear favorites, Mrs. F. W. Armstrong, our W.M.U. President, Miss Kathleen Mallory, our W.M.U. Executive Secretary, Mrs. W. J. Cox, our W.M.U. Treasurer. Mrs. George McWilliams, president of Missouri W.M.U. went to South America last summer and will tell us all about it this summer.

Miss Carrie U. Littlejohn, principal, and Miss Christian, assistant professor of missions at the W.M.U. Training School, will be with us, teaching classes and speaking. Mrs. Una Roberts Lawrence and Miss Wilma Bucy will come from the Home Mission Board. Miss Mary Hunter of the Foreign Mission Board will again be our

visual education manager. Mrs. R. K. Redwine will be our Camp Counselor again; we thank she's splendid at being the "mother" of more than a thousand daughters. All the state young people secretaries will be there, each "the best" according to her state group.

Our distinctive Board secretaries will address us—Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board; Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board; Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board; Dr. T. J. Watts, Executive Secretary of the Relief and Annuity Board; Dr. J. E. Dillard, Director of Promotion, S.B.C.

—o—

### Miss Joy Homer, Guest Speaker, June 10, W.M.U. Meeting in Baltimore

Miss Joy Homer—the youngest daughter of the famous prima donna, Madame Louise Homer, and Mr. Sidney Homer, a noted American composer—will be the guest speaker of the W. M. U. annual meeting in Baltimore on Monday night, June 10. For several months the name of Miss Joy Homer has become increasingly well known as she has ardently spoken and written in behalf of the starving Chinese. Last year Miss Homer was in China, traveling into almost every section and getting close-up views of the vast devastation wrought by the Japanese invasion. Miss Homer has the responsible position of being feature writer, radio and platform speaker for the Church Committee for China Relief, of which the nationally known Mr. Harper Sibley of Rochester, N. Y., is chairman. Another devoted Christian who has traveled extensively among Chinese people and knows intimately much of their unutterable suffering says: "Miss Homer is giving a telling witness to the reality of Christianity in China, her messages being very definitely Christian."

After a group of Christian executives had heard Miss Homer speak informally, they said: "Her tale of 150,000,000 refugees in unoccupied China and the almost unimaginable sufferings of the remnant in occupied territory makes any hearer wish to do what he or she can to share in Chinese relief. Surely those who can help will want some share in meeting the needs of probably the greatest number of destitute people ever living in one country at the same time," namely in China.

Miss Homer's article in the April issue of The Window of Y. W. A. tells many of her experiences in China and reveals deepest sympathy not only for the stricken millions but for individual sufferers. What she writes and says seems to come as spontaneously from her fine mind and tender heart as does the exquisite singing of her mother and is accurately told like the composition work of her father. After hearing Miss Homer you will more tenderly prove that you "have a heart for China." You and all other W. M. U. members who can possibly do so will arrange to hear Miss Homer at Convention Hall in Baltimore on the night of Monday, June 10.—Kathleen Mallory, W. M. U. Executive Secretary.

The Baptist

Published every Thu  
Mississippi Baptist  
Board

Baptist Build  
Jackson, Miss

D. A. McCALL, Co

P. I. LIPSEY,

A. L. GOODRICH,

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BAPTIST BROTHERHOOD OF T

## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi

D. A. McCALL, Cor. Secretary

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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### MISSISSIPPI STATE B.S.U.

It seems our Spring Quarter has been a teaching and preaching quarter. Bro. Auber J. Wilds taught a course in B.Y.P.U. and in Missions. Bro. Moulder our secretary has been very busy preaching Commencement Sermons, delivering graduation addresses, and preached just at night at two spring revivals, Sumrall and Carterville. On Sunday night, April 28 he delivered the Installation Sermon for the new B.S.U. officers in Pearl River Junior College.

Our B.Y.P.U. under the leadership of Miss Billie Evans and co-director, Mr. Emmitt Sims, Y.W.A. under the leadership of Miss Christine Riser, Life Service Band and Volunteer Bible Class has done excellent work on and off of our campus this quarter. All these Baptist units are fostered by our B.S.U. Council, Miss Mary Maude Thetford, President. I think special mention should be made in behalf of our Life Service Band and Bro. Moulder's Bible Class. The Life Service Band under the leadership of Miss Edith Scott has not only been doing good work on our campus but has been going out to both white and colored churches and schools, rendering some excellent programs. Miss Majorie Frith will lead the band next year. Bro. Moulder has enrolled 28 students in his Volunteer Bible Class this quarter. These students have spent 150 hours in his class studying the Bible, outlines for talks in S. S., B.Y.P.U., Y.W.A., W.M.U., Brotherhoods, chapel, etc. During this session students have spent 456 hours in his Volunteer Class.

We have had three mountain top experiences on our campus this session. First: Our Statewide B.S.U. Convention last October when we had more than 300 visitors representing 22 colleges. There were 32

of our fine young men and young women who volunteered to do special work in our Lord's Vineyard. We feel that during our convention the fire was kindled for our second mountain top experience which was our annual spring revival, May 5 through the 10. Dr. Bill Wallace, Pastor First Methodist Church, New Orleans, La., an outstanding scholar and preacher brought us many soul stirring messages. Mr. J. T. Smith a young Baptist Evangelistic singer of Clarke College, Newton, Mississippi led our singing. We long for the return of Dr. Wallace and Mr. Smith.

Our third mountain top experience was last Saturday night, May 25 when 115 students, faculty members, and visitors met in the Y.W.C.A. for our annual B.S.U. Banquet, Mary Maude Thetford, our B.S.U. president presiding. We just had a regular Quakers meeting, plenty of good eats furnished by Miss Annie Averett and her co-workers, everybody talking, singing and having a jolly good time. Our faculty guests were President and Mrs. J. B. George Dr. W. H. Weathersby, Council Advisor, and Dr. H. D. Pickens, Dean of Men. We were also fortunate in having Mr. V. B. Kelly, supt. S. S. Main Street Baptist Church and Mrs. Kelly; Mr. W. U. Daniel, Supt. S. S., First Baptist Church; Mr and Mrs. L. C. Standifer of First Baptist church; Mr. J. T. Smith, Miss Katherine Miley, Miss Erin James were our visitors from Clarke College. Mr. Smith was our "song bird." We have worked hard this year to reach the ten points that gives us an award and places us on the honor roll which is known as First Magnitude.

The climax of the banquet was reached when Bro. C. S. Moulder our B. S. U. Secretary stood up and said "I have a surprise for you. This morning I received a little token from Dr. Frank H. Leavell expressing his appreciation to our council." Then he began to unfold our award known as First Magnitude. Bro. and Mrs. Moulder were overflowing with joy as they held the award up before the students. The council and visitors gave a mighty applause stating that this award just stimulates us to do greater things in our Master's Vineyard next session.—Anna Kate Rollin, Reporter.

### BR

### LORMAN

"Let's Go Back That We Might Go Forward" is the motto of our "Church Loyalty Campaign" that our church is launching, beginning at the morning service on June 23rd. The campaign will close at the morning service August 11th.

At the morning hour of each Sunday of the campaign, our pastor will bring a series of messages in line with the motto of our campaign. The subjects for the series are as

follows: June 23, "Let's Go Back To Church; July 13, "Let's Go Back To The Bible"; July 28, "Let's Go Back To Home Religion"; August 11, "Let's Go Back To Personal Soul-Winning."

The first week of August we are going to have a B.T.U. study course and following the study course our revival begins August 11th running through the 16th. Our pastor, H. A. Hunderup, Jr., will do the preaching. He will be assisted by Elmer Bear- den who will lead the song ser- vices.

Our Sunday School has made a definite step toward plans for adding Sunday School rooms to the church. A committee has been selected to get the "actual figures" and other needed information.

God grant that something may be done or said that will create a greater interest in our church so that our plans may be successfully fulfilled.—Dorothy Ainsworth.

BR

### S.S. AND B.T. U. ATTENDANCE

Jackson, Calvary Church	866	122
Jackson, Griffith	786	359
Jackson, Southside	85	65
Jackson, Van Winkle	165	86
Brandon	150	56
West Laurel	662	236
Picayune, First	385	
Sardis	144	60
Quitman, May 26	285	158
Quitman, June 2	226	181
Sardis (Neshoba Co.)	57	
Midway (Lauderdale)	70	
Money	48	30
Concord (Franklin)	50	
New Zion (Copiah)	86	
Eden	26	29
Sylvarena (Yalobusha)	58	43
Pascagoula	285	184
Fellowship-Lorman	16	
Bardon (George Co.)	72	
Kreole	93	43
Union	196	51
41st Ave., Meridian	275	
Bay Springs	187	
McComb, First	439	104
Florence	180	55
Eupora	119	
Goodwater	27	
Double Spgs. (Webster)	87	
Bethlehem (Choctaw)	21	
Cross Roads (Webster)	108	
Richton (May 26)	227	
Richton (June 2)	204	
Pleasant Hill (Greene)	70	
Heuck's Retreat (Lincoln)	85	
Rienzi	50	
New Albany	485	122
Vicksburg, First	292	203
Sylvarena (Yalobusha)	38	36
(May 26)		
Rienzi (May 26)	189	
Bethesda	22	
Sardis (May 26)	120	58
Main St., Hattiesburg	425	128

BR

A school of Home Missions was conducted the first week in May in the First Baptist Church, Belton, Texas, with Dr. Noble Y. Beall leading.

### "CALLING YOUNG PEOPLE!"

—o—

The last call for recruits for the young people's retreat sponsored by the East Side Baptist Church, Jackson. Next Monday, just a few days from now on June 10, 300 young people from over the state will assemble for a week of recreation, fellowship, spiritual inventory, and devotion. The encampment will be at the beautiful American Legion Lake, located 5 miles east of Jackson. Boys and girls from 10 to 20 may come and make friends and enjoy themselves for the week if they desire. If you desire to come please be at the lake by 10 o'clock, June 10 for registration. It will be necessary to bring sheets, toilet articles, bathing suit, bible, and fishing hooks if you desire to fish. It will be better to wear clothes that can be used in play and shoes that are comfortable in hiking. There will be no occasion that will require full dress suits so there will be no need to bring too many clothes.

The schedule for each day will be the same except Monday morning, June 10 which will be used to register and to assign the young people. Registration begins at 9 o'clock and the general assembly will be at 10:30.

The general theme for the week will be MY MAXIMUM FOR CHRIST and the preachers who will bring messages on this theme are in order as they appear each day, for both morning and evening services: Dr. W. A. Hewitt, Rev. I. F. Metts, Dr. Webb Brame, Rev. L. W. Ferrell, and Rev. W. A. Bell. The group leaders will teach the study course, lead in the entertainment, plan the games, etc.

The cost will be only \$2.50 for all the expenses while at the retreat. Get your pastor to announce it in the church and get a group to come from your church.

Be sure to remember the date June 10-14. We can have a "miniature" Ridgecrest in Mississippi.

BR

### LYON

Lyon Baptists are rejoicing over the recent installment of an electric organ, the Everett Orgatron a gift of one of the laymen of the church.

A dedicatory recital of sacred and classical numbers was given on the evening of May 7, with Mr. Lawrence Meteyarde, organist and choirmaster at St. Mary's Cathedral (Episcopal) of Memphis as guest organist, assisted by Mrs. Boyce Adams, Mezzo-soprano, and Mrs. Evans Rust, violinist.

The Orgatron represents the latest developments in organ music for churches. It has the true pipe-organ tone and is exceeded in possibilities only by the larger pipe organs. The effect of this fine instrument on both the musical program and the attendance of the worship services is already noticeable.

**FOR CHRIST**  
**FOR THE SOUTH**

## Sunday School Lesson

By L. BRACEY CAMPBELL

Lesson for June 9

### THE PERSONAL NATURE OF RELIGION

Bible Text: Ezekiel 33

Introduction. The name, Ezekiel, means "God strengthens." We know little of the prophet himself except that he was the son of Buzi (1:3) and of the priestly tribe. Some people think e.g. George Campbell Morgan, that the words, "It came to pass in the thirtieth year, in the fourth month, in the fifth day of the month," (1:1), refer to Ezekiel's age. Had he been in Jerusalem and had the temple services been in practice, Ezekiel would have entered upon the discharge of his duties as a priest at the age of thirty years. Since Jerusalem had now fallen and the temple services been interrupted the priest became prophet among his fellow captives in the land of Babylon, where a colony of them had been planted by one of the irrigation canals called by the prophet (1:1) "the river Chebar," at a place named Tel-abib. Ezekiel was a married man, the sudden death of whose wife was made by divine instruction, a lesson to the people (Chapter 24). Ezekiel's prophetic activities occupied twenty-two years. His prophecy is made up of sections each of which begins with a date.

Isaiah is more eloquent than Ezekiel, and Jeremiah is perhaps, more tender-hearted, but only Moses and Isaiah of all the Old Testament writers, can be compared with him for variety of thought and grandeur of conception of God.

To Ezekiel, God, whom Ezekiel always calls "the Lord Jehovah," is no mere tribal deity. Fifty times and more Ezekiel affirms the purpose of the prophecies to be that the heathen nations as well as the Israelites shall by the judgments and promises of the Almighty learn that He is Jehovah. Ezekiel always modestly refers to himself as "son of man," suggesting thereby the vast chasm which separated him in purity of life and loftiness of character from the infinitely holy God. "The Lord Jehovah" is sovereign, the King Eternal, far removed from the puny impotency of sinful man. These two subjects occupied Ezekiel's thinking: the holy God on the one hand; on the other, sinful man. Then Ezekiel's heart leaps to its loftiest conception, for the exalted and holy God is conceived in His true character as the God of love. He is the gracious God who does not treat man on the principle of retaliation, else no man would see salvation. "The Lord Jehovah" desires to bestow all His blessings as the gracious outflow of His abounding love; he that repents shall live. Now let us read chapter 33.

I. A Watchman Commissioned and Instructed. Eze. 33:1-9.

"The Lord Jehovah" begins by instructing Ezekiel as to the duties

of a watchman. And coupled to the instruction as to the watchman's duties are crystal clear instructions as to the watchman's responsibility. To walk his beat or to stand at his post or to mount his tower and watch, not only, but to take note that all is well, and to sound a note of warning at the approach of danger, a note so clear and loud and long that all hear, these make the duties of the watchman. And his responsibilities are very great. If he give warning at the approach of danger he discharges his responsibility. There is no one else to give warning. The watchman has been set to watch and the citizens must trust him to be faithful to his charge. The citizens go about their business during the day and they lie down secure to sleep at night because their chosen sentinel keeps watch and ward. If the watchman lags on his beat, idles at his post, or sleeps in his tower; if he lightly regards the approach of danger or for any other reason does not give warning of approaching peril, then all the agony incurred, all the suffering inflicted, and all the blood shed is a result of the watchman's negligence will be required at his hands.

II. God's Message Through Ezekiel To Despairing Israel. Eze. 33:10-20.

There came to Ezekiel from far away Jerusalem a fugitive escaped from the city at its then recent fall, and told the prophet of the fall. The city had fallen some six months before, but the exiled Israelites had heard nothing of it. We can hardly imagine the depths of despair into which this news plunged them. Just about all upon which they had grounded their hopes was now blasted from beneath them. The center of their national life had been swept, their temple had been sacked and its services disrupted, their hopes had turned into disappointments, and their expectations that God would deliver them had been shattered. What were they now to do? The extremity of the people was God's, and under Him, Ezekiel's opportunity.

Ezekiel went about to teach the people that vital religion is a personal matter. It would, I think, be safe to say that nowhere else in the Old Testament is this idea expressed quite so clearly. "The soul that sins it shall die," no others, but it. It shall die. This is a statement very personal to every sinning soul.

Let us not argue as to where the death here spoke of is merely physical. It could not, I think, be so, but the main point in what the prophet is trying to "put over" is that God will deal with the individual. "Here! Your affections have centered about the nation, but the center of the national life has fallen. Look to the God of the nation. The Holy City has hitherto claimed your allegiance, but the Holy City now lies waste. Look to the God of cities. Your religious life and loyalties have been yielded to the temple and the worship of the temple, but the temple has been sacked, pillaged and ruined. Look to God who had Solomon build the temple. So your life and love and loyalty shall be henceforth center upon God."

III. Content of the Doctrine of Ezekiel.

1. Those who obstinately continue in sin must die.
2. God wills the death of no man. He would have, yea, He longs to have all men repent and live.
3. Not even God can save a man who will not.
4. Always hope for the man who turns from unrighteousness.

—BR—

### REPORT OF COMMITTEE ON PRESERVATION OF BAPTIST HISTORY

To Be Made to Southern Baptist Convention by W. O. Carver  
Chairman of Committee

—O—

This committee did not hold a formal meeting during the year, desiring to save that expense, no imperative need requiring it. Members of the committee have undertaken in their several states to arouse interest in the cause committed to us and to promote the actual work contemplated. As officers in the Southern Baptist Historical Society, a number of us did meet in connection with the meeting of the Society at Ridgecrest in August, when plans and progress were discussed.

We wish to report that during the year the society has been chartered in Kentucky; that materials have been contributed and that a collection has been started, preserved and accessible in the fire-proof library of the Seminary in Louisville. We would urge all secretaries of Baptist organizations to send all available materials, and particularly all reports and documents to the Society. We would also earnestly desire that every pastor and many laymen and women take active interest in discovering, procuring and sending to the Society all sorts of materials, and particularly all reports and documents to the Society. We would also earnestly desire that every pastor and many laymen and women take active interest in discovering, procuring and sending to the Society all sorts of materials of our history. It is clear that Baptists have a demand upon us to reaffirm our principles of religious freedom and of loyalty to New Testament Christianity. To meet this requires a knowledge of our history which very few have and in which not very many are interested. We must awake at once.

As we come on to the centenary of our Convention, we are pleased to state that our Mission Boards are making provision for the writing of their history in time for publication before the 1945 Convention. There should also be a centenary history of Baptists in China.

In connection with their jubilee in 1939, the W. M. U. produced a graded series of the history of the Union. The Training School had this history published for their twenty-fifth anniversary. Wake Forest College has its history in process of adequate telling at the hands of our North Carolina historian, Dr. George W. Paschal. Other institutional histories may be available.

Several missionary biographies have been published in the last two years. For example, we have the stories of Bryan, Chambers, Soren,

and Benson, the last unfortunately only in Spanish; an English translation not having found a publisher.

In connection with the Baptist World Congress a special conference on Baptist History was largely attended, with addresses by historians from several countries.

We note the enlargement of The Chronicle, Baptist historical quarterly, Chester, Pa.; and the publication of brief bulletins of the Southern Society in The Review and Expositor, Louisville.

This committee reported last year the constituting of the History Commission, in accordance with instructions of the Convention in 1938; and the work and plans of the Commission. We are able to report that Professor W. W. Barnes is actively at work on Volume II of the projected history. The Commission reports through this committee two meetings during the year, in August and in December, at which efforts were made to effect final arrangements for Volume I. No announcement can yet be made concerning this. The Commission is earnestly seeking to consummate arrangements.

We again invite prayerful consideration of historical research, collection and publication by stewards of the Lord as a field for financial investment. Also we urge much wider support of the Southern Historical Society and the few State Societies in the way of "annual" and "life" memberships.

We recommend that, as heretofore, the Sunday School Board be authorized to finance the work of the committee so far as needed for the coming year in total amount not to exceed one thousand dollars.

—BR—

MRS. HANNAH O. DUKE

On May 8th Mrs. Hannah O. Duke aged 84 passed on to her heavenly home. In her youth she gave her heart to the Saviour and during the years of suffering she looked to Him for strength.

She united with the Baptist church while young and was faithful to the cause. She leaves to mourn her going three sons, two daughters, seven grandchildren, one great grandchild and a host of relatives and friends.

If we could speak to mother today I know her words would be "Weep not for me dear children For here I am at rest." On heaven's golden shore, Her pain and suffering are o'er On earth never more.

A daughter,  
Elvie Duke.

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## Sunday School Department

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SEC.

### Waynesboro

For the first time in the history of the church, the Sunday school of the Waynesboro Baptist Church has reached the Standard of Excellence.

A recent study course met the final point in this program. The pastor is Rev. W. A. Green, and the superintendent is A. H. Windham.

A new building completed only a few years ago is crowded, and they now need much more space to care for the people. The spirit of the church is great and the growth most encouraging.

Congratulations on reaching the Standard!

### Purvis

Another school to come in on the Standard list is Purvis. This is also the first time that school has ever been so recognized. Careful planning and definite work has reached point after point until now all have been attained.

The pastor is Rev. D. A. Hogan, and the superintendent, J. B. Byrd. Again congratulations also to them on this fine work!

### Already Planned

The Van Winkle church has already planned for the Vacation Bible school, and in connection will have a singing school at night, directed by brother Bob Crawford, of B. B. I. The pastor is Rev. E. J. Blackford.

### Send Reports

Many churches are now in their Vacation Bible schools and they will soon close. We want every school in the state this year listed so that the record will be complete. Be sure and send us your report. Make it as full and complete as you can, but send it even if you can give but a few of the items of the work. Be sure and report your school.

### Mission Offering

Most of the Vacation Bible schools have a mission offering some time during the school. A number of these have asked the children (who gave the money) to what did they want the offering given. In most of these instances they voted for it to be used to promote other vacation schools in needy, mission places in the state.

If you should like for part, or all, of the mission offering of your school to be so used, we shall be glad indeed to use it that way.

Each year we put on a number of schools in the state that could not be held at all unless they had some help. Much is done in many places each summer in this manner.

If you want your mission offering to help in these schools, send it to us and we shall gladly comply with your request.

### Books Now Ready

Don't forget, all the new books for Vacation Bible schools for this

### YOUNG PEOPLE'S CAMP HELD AT STRENGTHFORD

—o—

The Baptist Associational Young People's Camp for Wayne County opened Monday morning, May 6, at the Recreational Center, Strengthford.

The boys' camp opened Monday morning and ran through Wednesday noon, with an enrollment of 48 R. A. boys, including state workers and camp helpers.

The boys' camp was under the direction of Mr. Ivyloy Bishop, assisted by Mr. James Lippencott, both of the Baptist Seminary, Louisville, Ky.

The girls' camp opened Wednesday evening, May 8, and ran through Friday noon. Fifty-eight Sunbeams, G. A.'s and Y. W. A.'s with 16 helpers and 27 visitors who attended services, making a total of 149 taking part in the camp work.

The girls' camp was under the direction of Mrs. Estus Hudson, associational Young People's leader, assisted by the following: Miss Georgia Mae Ogburn, missionary to Chile, W. M. U. Training School, Louisville, Ky., Mrs. James Street, Laurel, Mrs. Alex Gray, Mrs. C. L. Westover, Mrs. Howard Slay, of Waynesboro, Rev. James Lippincott, Louisville, Ky., and Rev. J. L. Hill, of State Line.

The camp eats were under the direction of Mrs. Truman Norsworthy, of Waynesboro, assisted by Mrs. Annie Mae Davis, Mrs. C. K. Whitehead, and Mrs. J. I. Hill, of State Line.

Camp lifeguards, furnished by C. C. camp 8, were Mr. Speck Ervin and Mr. J. C. Jackson.

The following schedule was used by both boys and girls while in camp: Arising every morning at 6 o'clock, flag raising, army exercise directed by CCC officials, morning watch, breakfast, cot inspection, manuals taught, swimming classes and softball games, mission study classes, flag lowering exercises, vesper services, and goodnight prayer.

With the success of this, our first camp, we are looking forward to a much larger and better camp next year, reach more boys and girls and churches in the association.

We wish to take this method of expressing our thanks to Mr. Strickland, Mr. Trotter, Mr. Dunn, Mr. Neeley, and our camp lifeguards, Mr. Speck Ervin and Mr. J. C. Jackson, as well as all others from CCC Camp 8, who worked so untiringly to make our stay in camp more comfortable and pleasant.

Mrs. Estus Hudson  
and Camp Staff.

—o—

Richmond, Virginia—(F.M.B.)—The Foreign Mission Board is glad to announce that Mrs. L. L. Johnson, missionary in Pernambuco, Brazil, is recovering after an operation in the Baptist Hospital in New Orleans, Louisiana. The operation was successful and the doctors predict a complete recovery for Mrs. Johnson.

year are now in the Baptist Book Store, Jackson. Send in your order right away.

If you need report blanks, write us a card.

### ANNIE ARMSTRONG OFFERING EXCEEDS GOAL

—o—

First tabulations of the Annie Armstrong Offering released by Miss Kathleen Mallory, executive secretary of Woman's Missionary Union, shows that the goal of \$130,000 has been exceeded by over \$20,000.

In her report to Dr. J. B. Lawrence, executive secretary of the Home Mission Board, Miss Mallory stated that a total of \$153,454.16 had already been reported from the states in the March offering of the W. M. U. to Home Missions.

"We expect the offering to go to \$160,000," Dr. Lawrence commented upon receipt of Miss Mallory's statement.

The tabulation by states in the still incomplete reports indicate that the offering went beyond the goal in practically all parts of the South, Texas W. M. U. leading with an offering of \$21,381.05. Virginia's \$19,000 and North Carolina's \$16,134.81 were next in order.

### PROF. SWOR'S STUDENT WORK

—o—

Since my note through the Baptist Record to you in January, I have had eighteen weeks of happy experience in youth weeks and youth revivals throughout the South. I have been aware of your prayerful interest constantly, and I want you to know that I appreciate the significant part which many of you have thus had in my work. On May 30th I am leaving for four more weeks of youth work; then, on July 1st, I shall enter summer study in New York City.

Many of you have probably heard ere now that I am planning to take one more year for youth work, returning thereafter to my work at Mississippi College. My reason for taking another year for this work is that I have found tragic need for

it everywhere and very wonderful response to it from our Baptist youth. Feeling that the field is keenly "white unto the harvest," I feel led of His Spirit to continue in the work for another year. It is my expectation to spend three months of next year in rest, relaxation, and in some long-delayed writing. The remainder of the time will be spent in youth work. My address will continue to be Clinton, Miss.

As you must know, I do miss my work at Mississippi College greatly; yet, I have felt the challenge to this present work to be more pressing at the moment. From my travels throughout the South I am even more positive in my conviction that Mississippi College is a superlative institution—viewed from any angle, and that a young man is safer within the walls of Mississippi College and in the community of Clinton than any place else in the South.

—BR—

Misses Martha Louise Haynie, Blue Mountain, Grace Lovelace, Clinton, Dorothy Pearson, Macon, Maudine Phillips, and June Russell, Philadelphia, Elizabeth Porter, West Point, Dorothy West, Ecru, Margaret Garrett, Ripley, Jane Majure, Newton, Martha Dorroh, Meridian, students at Blue Mountain College, will attend the annual Baptist Student Union Retreat at Ridgecrest, North Carolina, June 19-27. Miss Dorroh will be on the Ridgecrest staff all summer in addition to attending the Retreat.

—BR—

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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

I know when you read this letter from Miss Annie Laurie McLellan that you will be happy that you had a part in her scholarship. She is back at home for a short rest and then is going to be busy with our Sunday School department for the summer. Don't you hope that some of us have her in our churches and get to know her really well?

How do you like the financial report for this month? I think the total amount is good and I think the number contributing is excellent. The more who take part in our work, the more good we can do.

Practically all of you are out of school now, so we are expecting lots of letters.

With love,  
F. L. S.

—o—  
Lexington, Mississippi,  
May 22, 1940.

Dear Mrs. Steele and Children:

Vacation time has come and I am at home once more. I am glad to be here for a few weeks of rest before starting into Sunday School work for the summer. It's a joy to be with the home folks again.

May I take this opportunity to express to each of you my gratitude and thanksgiving for your gifts during the school year. Had it not been for you I would not have been able to be in school. God's best for each of you is my prayer.

Truly you are already a group of missionary minded young people. I know you will be able to be used of the Lord.

I am going to be working with Mr. Williams this summer and I hope I can be of some service to some of you. If I can please feel free to call on me.

Thanks again and again for all you have done for me, and I hope I can return it in service for our Master.

Truly "God will supply our every need."

Lovingly,  
Annie Laurie McLellan.

—o—  
Braxton, Mississippi,  
May 23, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I live in Mobile, Alabama, but am staying with my grandmother now. She gets the Baptist Record and I enjoy reading it very much. I go to church here at Braxton now. Our pastor here at Braxton is Bro. McCollough. I have lots of friends and hope they read my letter.

Your new friend,  
Honor McClain.

We are happy to have you among our number little visitor from Alabama.—F.L.S.

—o—  
Ocean Springs, Miss.,  
May 22, 1940.

Dear Mrs. Steele and Circle:

I hope you and the circle members are enjoying this good Maytime, with everything so full of the joy of living. And now I will say a few words to the little ladies who tried to answer my Bible quiz. While I appreciate the effort of the children, yet I regret to say that they were both wrong. Now, children, if you could have had the good little question book or catechism that I studied when I was a child, you would have no trouble answering my quiz. These little books had the questions and answers in them on every subject in the Bible, beginning with the first chapter, first verse of Genesis to the last chapter and verse of Revelations, thus: "Question: Who made the world? Answer: God. Question: How long was God in making the

world? Answer: Six days", and so on all the way through the whole Bible. You studied each question and answer until you memorized them. Then when the teacher asked the question you had the answer, like this one, "Who broke the first Commandment? Moses. Why did Moses break the Commandment? Because he was angry." Now, if you will get your Bible and turn to Exodus, you will learn all about this question. Read chapter 32, verse 19, in fact, read the whole chapter, also chapter 34. Then turn to Judges, chapter 4, verses 18-21 and find who killed Sisera. Read all the book of Judges much history of the children of Israel.

You will find enclosed my mite. Use as you please, if you please. Thanks.

Sincerely,  
Mrs. Capp.

I hope your Bible questions will stimulate Bible reading among our members, Mrs. Cap. Thanks for the gift. It shall be divided between the orphanage and the scholarship.—F.L.S.

—o—  
Brandon, Mississippi,  
May 24, 1940.

Dear Mrs. Steele:

I am ashamed that I have not been writing to you. My school is out. I passed to the fourth grade. My teacher will be Mrs. Beatie Webb McClenon. We are going to have eight new Sunday School rooms in our church. We have a new pastor, Bro. Roberson. I have fun playing this summer. I am nine years old. I am sending ten cents to the orphans.

Your friend,  
Beatrice Alliston.

I am sure you are proud of that addition to your church, Beatrice. By the way, did you forget to enclose the ten cents or was it lost on the way? I hope you just forgot. There was no sign of it when the letter got to us.—F.L.S.

—o—  
Morton, Mississippi,  
May 25, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am seven years old and in the third grade. My birthday is August 28, then I will be eight years of age. I go to school and Sunday School at Leesburg. My Sunday School teacher is Mrs. L. S. Bates.

I have two sisters, Julia Beth and Brittie Jean and one brother Randolph. They also go to Sunday School.

I am sending 10 cents for the orphans.

Your new friend,  
Thelma Lois Walsh.

Thank you for the contribution. It is helping to swell our gifts to the orphanage.—F.L.S.

—o—  
R. I., Wiggins, Miss.,  
May 25, 1940.

Dear Mrs. Steele:

This is my first time to write. I am eight years old. My birthday is November 16. I have a brother eleven years old. His birthday is November the fourth, and I have a sister five years old. Her birthday is November the twentieth. I go to Sunday school and church at Big Level Baptist church. Brother Polk is our pastor. He surely is a good preacher. I hope my letter isn't too long. I am sending five cents for the orphans.

Your new friend,  
Glorie Delorie Hatten.

You are a bunch of November Thanksgiving packages. I to believe, Glorie. Your parents had lots to be thankful for when Thanksgiving came around. We are grateful for your offering.—F.L.S.

Nesbitt, Mississippi,  
May 27, 1940.

Dear Mrs. Steele:

Tonight I would write the Children's Circle again. School is out down here. I passed to the fifth grade. My teacher will be Mrs. Scott. I made A minuses, A's and A pluses, but most of my grades were A pluses.

Your friend,  
Vera Ann Pounders.

Those are certainly excellent grades, Vera Ann. You ought to be proud of them. I am.—F.L.S.

—o—  
Eupora, Mississippi,  
May 27, 1940.

Dear Mrs. Steele:

I enjoy reading the Children's Circle. I'm a little girl who will be eight years old August 23rd. My school is out and I passed to the third grade. I go to Sunday school most every Sunday. I am at grandmothers and granddaddy Lantrip's. I am going to the D.V.B.S. in Calhoun City. I'm sending ten cents for the orphanage.

With lots of love,  
Patsy Joy Lantrip.

It's interesting to hear of the Vacation Bible School beginning, Patsy. I know you'll enjoy it. Thanks for remembering the orphanage.—F.L.S.

—o—  
Lamar, Mississippi,  
Route 1, Box 75.  
May 27, 1940.

Dear Mrs. Steele:

I am a little boy 8 years old. I enjoy farm work helping my father. There are many things I can do. I have one sweet little sister 4 years old. Her name is Golden Locks, one little brother 2 years old. His name is Stephen Lee. We all enjoy going to Sunday School. Grandma said her heart was rejoicing to see our Sunday school growing so fast. I am in the second grade. I am going to do my best to have a good lesson every Sunday. My teacher's name is Aunt Nellie Byrd. She is so nice and good. This is my first time to write. I hope there will be room in the Baptist Record for my letter. I am sending 10 cents to the orphans. I hope it will be a help to some little boy or girl.

Your little friend,  
Clifton Odell Skelton.

Clifton, there will always be room on our page for as interesting a letter as yours. You must write often. We are glad you thought of the orphans. Thank you.—F.L.S.

—o—  
New Albany, Mississippi,  
R. F. D. 2,  
May 29, 1940.

Dear Mrs. Steele:

The G.A. Girls of the Glenfield Baptist Church enjoy reading the letters of the Children's Circle in the Baptist Record and we are sending fifty cents for the orphans. Mrs. Jim Daniel is our leader.

Claudia Ledbetter,  
Anne Ruth Camp,  
Rudell Dobbs,  
Helen Dunam,  
Ozell Dobbs,  
Virginia Ledbetter,  
Carrine Dye.

G. A.'s, we thank you for this gift to the orphanage. We know you are a fine group of girls with a wide-awake leader.—F.L.S.

—o—  
Holly Bluff, Mississippi,  
May 28, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's page. I try to read the Children's page most every Thursday and enjoy it. I was fourteen the first day of Spring. I don't attend Sunday School regularly, but I go lots of times. Our pastor is Bro. D. I. Young, and my teacher is Mrs. R. B. Gill.

With lots of love,  
Maurine Walker.

We hope you'll made that "lots of times" attendance at Sunday school "all the time," Maurine. How about it?—F.L.S.

FINANCIAL REPORT FOR MAY  
SPECIAL TO ORPHANAGE

Mary and Martha S. S. Class,	\$ .50
Waynesboro Bapt. Ch.	\$ .05
Sarah Margaret Causey	\$ .05
Bernice Robertson	\$ .05
Shirley Stanley	\$ .10
Ida Sue Grubbs	\$ .10
Margaret Parker	\$ .10
Lavera Clark	\$ .05
Jr. Girls S. S. Class, Glendale	1.00
Baptist church	1.00
Hilda Cooper	.10
Fannie May Henley	1.00
J. L. Club No. 1. F. M. Henley	1.00
leader	.50
Charles Richard Whitehead	.50
Mrs. William Boydston (J. E. Byrd mem.)	.10
Katie Ethel Peagler	.10
Mrs. W. M. Allen	.25
Sunbeam Band, Liberty church	1.00
Mize R.F.D.	.25
Distant Donor (J. E. Byrd Mem.)	25.00
Mrs. Lizzie Gooch Pittman	.25
Earlton Parsons	.10
Dolores Daughdrill	.10
Mrs. Cap.	.125
Dorothy Stephen	.10
Jr. Boys and Girls Class, Terry	.45
Route 1	.45
Card Class, Mt. Moriah Bapt. Ch., Iusla, R.F.D.	.25
Mrs. Bassett (J. E. Byrd Mem.)	1.00
Beginners Dept., Grenada Bapt. Church	1.00
Hazel Byrd	.25
New Hope S. S. Mt. Olive, R.F.D.	.15
Merle Ballard	.15
Glorie Deloris Hatten	.05
Patsy Lantrip	.10
Thelma Lois Walsh	.10
Clifton Odell Skelton	.10
F. L. S.	.15
G. A. Glenfield Bapt. Church	.50
Total	40.70

Special to B.B.I. Scholarship	.10
Ardell Flynn	.10
Mary and Martha S. S. Class,	.50
Waynesboro Bapt. Church	.50
Ada Jean Foster	.05
Leslie Burris	.25
Willie Chester Clark	.05
J. L. Club No. 1, F. M. Henley	.50
leader	.50
Imogene Williams	.25
Margaret Myrick	.10
Elizabeth Parsons	.10
Mrs. C. A. P.	.25
Bettie Jean Martin	.05
Beginners Dept., First Bapt. Church, Grenada	1.00
A sincere friend	.50
Anonymous	1.00
F. L. S.	.15
Total	7.20
Special to Foreign Missions	.50
Charles Richard Whitehead	.50
Special to Crippled Children	.10
Joyce Laverne Austin	.10
Grand Total for May	\$48.50
BR	

T. C. YOUNGBLOOD

Death has taken from us one of our most beloved and faithful members, brother T. C. Youngblood, of Oak Grove Church, Scott County. He has been a Christian over 48 years and has served as a deacon 48 years. Brother Youngblood leaves a wife and four sons, with a host of loved ones and friends, to mourn his home-going. He is also survived by one brother, three sisters, and two grandchildren.

He slipped away to his reward on May 14, 1940, age 79 years.

Funeral services were conducted by Reverends B. H. Bethune, J. W. Landrum and G. M. Hardin (pastor).

MARY HARDIN-BAYLOR—Founded in 1845, 4-year, fully accredited Baptist Liberal Arts College dedicated to the ideal of Christian education for women. Scenic location, delightful climate. Progressive, personalized instruction. Enriching associations. Social and recreational programs formulated to develop health, character and poise. Fall term, September 13.

GORDON G. SINGLETON, Ph.D., President  
Belton, Texas

Thursday, June 6, 1940

# Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS . . . . .  
LUCY CARLETON WILDS . . . . .  
OXFORD, MISS.

STATE SECRETARY  
ASSOCIATE SECRETARY  
JACKSON, MISS.

1940 Program . . . . .  
DISTRICT BAPTIST TRAINING  
UNION CONVENTIONS

A. M.  
9:30—Fellowship  
10:00—Musical Program:  
Piano, Trombone, Xylo-  
phone  
10:15—Devotional Thought for the  
Day  
10:25—Words from the President  
10:40—Recognition-Special Groups  
10:45—Story Hour Time-Bible  
Stories  
11:00—Junior Time-Junior Mem-  
ory Work  
11:15—Special Music by ensemble  
11:20—“Down Mexico Way”—  
Missionary I. E. Gonzalez  
11:55—Announcements, Commit-  
tees Appointed  
12:00—Chalk Talk Meditation  
12:10—LUNCH—

P. M.  
1:00—Musical Program:  
Piano, Trombone, Xylo-  
phone  
1:20—The Lure of Book Lovers  
1:35—Five Sectional Conferences  
2:55—Recess—  
3:10—General Assembly-Singing  
3:15—Intermediate Time-Int.  
Sword Drill  
3:30—Young People's Time-Bet-  
ter Speaking  
4:00—Highlights on General  
Plans  
4:45—Report of Committees-  
Awards  
5:00—Relaxation  
6:00—SUPPER—  
7:00—Musical Program:  
Piano, Trombone, Xylo-  
phone

7:20—Chalk Talk Meditation  
7:30—“Down Mexico Way”—  
Missionary I. E. Gon-  
zalez  
8:05—Moving Pictures in Color—  
Ridgecrest and Missis-  
sippi Baptist Colleges  
9:00—Adjournment.

The out-of-the-District party who  
will serve in each District:

I. E. Gonzalez, Austin, Texas; Mis-  
sionary to Mexicans.  
James Fairchild, Jr., Wesson;  
Student Secretary.  
Frank E. Skilton, Blue Mountain  
College Representative.  
Mrs. Frank Lee, Clinton; Musician.  
Miss Anne Lowry, Jackson; Bap-  
tist Book Store.  
Miss Lucy C. Wilds, Oxford; State  
B.T.U. Worker.  
Auber J. Wilds, Oxford; State B.  
T.U. Secretary.

—  
OUR FINANCIAL PLAN  
25c registration fee requested—  
Not required—Pay it you will—  
COME ANYWAY—WE WANT YOU

—  
WHERE AND WHEN WE GO  
Batesville, June 19  
Merigold 20  
Webb 21  
Oxford 22  
Baldwyn 24

Vardaman 25  
Philadelphia 26  
Bay Springs 27  
West Laurel 28  
Juniper Grove 29  
Salem July 1  
Bude 2  
Wesson 3  
Florence 4  
First Canton 5  
Load a School Bus and Come!

—  
PRESIDENT OF DISTRICT THREE  
KEEPING BUSY PROMOTING  
THE WORK IN HIS  
DISTRICT

Mr. Kermit R. Cofer, President of  
District Three Convention, is not  
just a presiding officer, but is busy  
during the year helping promote  
the cause of Training Union in his  
district. A director of a country  
church, told the State Secretary re-  
cently that Mr. Cofer had taught  
several study courses for them dur-  
ing the last year—He has just re-  
cently taught in a study course in  
Coffeyville, and another in Court-  
land. Each of these three places are  
in three different associations. In  
addition to being District President,  
he is Director in the Water Valley  
church, Director of the Yalobusha  
Associational B.T.U. serves in many  
other capacities in his church, and  
practices law as a side line!

—  
Mrs. W. H. Armstrong has been  
elected as director of the Lexie  
church, Walthall county and shows  
her interest by writing and giving  
us this information, and at the same  
time asking for material about the  
contest to be held at the District  
Conventions. We are glad to add Mrs.  
Armstrong's name to our list of  
directors, and congratulate both her  
and the church on her election to  
this important office in the church.



We magnify the Word of God in  
our Training Union work. In the  
regular work from week to week  
we have the daily Bible reading re-  
quirement. In the Junior and Inter-  
mediate unions we have also the  
Memory verse for each week and  
monthly, or oftener in many unions  
the Sword Drill. In our District and  
State conventions we also have drills  
in the use and memory of the Bible.  
The Bible Stories told by Story  
Hour members, the Memory work  
drill by the Juniors and the Sword  
Drill by the Intermediates. We be-  
lieve the Bible is the Word of God.  
We do not worship the Bible, but the  
God of the Bible.

FIRST BAPTIST CHURCH  
Water Valley, Miss.

—  
Thursday night May 23rd.,  
brought to a close our revival meet-  
ing. For four days Dr. Robert G.  
Lee, pastor Bellevue Baptist Church,  
Memphis, Tenn., led us as it were  
into the very Throne room of God.  
Dr. Lee, in his eloquent manner  
opened up for us the Scriptures in  
the power of the Holy Spirit, and  
made us sit together as it were in  
heavenly places in Christ Jesus.

This was one of the shortest meet-  
ings our church ever attempted to  
conduct, and yet many went away  
from the last service saying that it  
was one of the greatest meetings our  
church had ever experienced. Every  
message brought by Dr. Lee was in-  
spiring, heart searching and soul  
stirring. As a result of our efforts  
there were many who found Christ  
as their personal Saviour, and a  
great many more who came into the  
fellowship of our church by letter.  
Possibly the greatest message any  
of us have ever heard was the one  
brought by Dr. Lee on the last night  
of the meeting, “Pay-Day Some-  
Day.” Personally I wish every church  
in our country could have the privi-  
lege of hearing that message.

The music was under the direction  
of Mr. A. A. Walker our own  
choir leader. He was assisted by Mrs.  
C. C. Stacy at the organ and Miss  
Ruth Farr at the piano, and one of  
the best choirs that could be brought  
together in our little city. Surely  
no church has ever had a more loyal  
faithful and efficient group of  
musicians than ours.

The main auditorium was filled  
for every morning service, and in the  
evening time both of our church  
auditoriums were filled to overflow-  
ing. Loud speakers had to be used.

We are beginning now to make  
plans for Dr. Lee's return another  
year. Pray for us.

W. C. Howard, pastor.

—  
GRACE SUFFICIENT

My grace is sufficient,  
Strong words of good cheer;  
Let none be discouraged,  
Nor tremble with fear.  
Whatever is needed,  
His grace will supply;  
His love is far broader,  
Than sea, earth or sky.

His grace is sufficient,  
Meets each need of mine;  
His love is far deeper,  
Than measures of mind.  
Press onward in faith,  
He never will fail;  
Fear not the dark shadows,  
His pow'r doth prevail.

Mercy without merit,  
Is grace full and free;  
He gives in its fullness,  
To you and to me.  
Abroad tell the story,  
Let all join in praise,  
Of grace so abundant,  
Assured all our days.

—Ernest O. Sellers  
Baptist Bible Institute  
New Orleans, Louisiana.

—  
BR

In his work recently, Rev. J. G.  
Sanchez, Home Board Spanish mis-  
sionary in New Mexico, preached in  
four Catholic homes with an attend-  
ance from fifteen to thirty.

PONTOTOC

—  
June 9, will be a big day at the  
Pontotoc Baptist Church. Climaxing  
a ten week's church wide loyalty  
crusade, members of the local church  
will observe a homecoming service.  
Special committees have been named  
by the pastor, Dr. B. B. Hilburn,  
to assist in the service. Committees  
appointed are: Program, Dr. E. N.  
Bigham, R. L. Ray, Hershell George,  
Mrs. R. L. Ray; Publicity, Hershell  
George; Courtesy, Dr. M. L. Shannon  
Transportation, E. W. Inmon, O. T.  
Ray, W. L. Carpenter, W. E. Haney,  
Transportation will be furnished all  
members who could not otherwise  
attend. Beside special messages by  
the pastor, a three minute report will  
be given by Dr. E. N. Bigham, super-  
intendent of the Sunday school; R.  
L. Ray, chairman of the Board of  
Deacons; Hershell George, B.T.U.  
director, and Mrs. R. L. Ray, presi-  
dent of the W.M.U.

The church-wide loyalty crusade,  
which will officially close with the  
Homecoming service, has proven  
most beneficial to all departments  
of the church work. Increased at-  
tendance, in both morning and even-  
ing preaching services, as well as  
the Sunday school and B.T.U. de-  
partment have been noted.

Hershell George,

—  
LEAVELL TEACHES IN PASTORS  
SCHOOL

—  
Selected as the Southern Baptist  
representative in the twenty-second  
annual N. Carolina pastors' school,  
Dr. Roland Q. Leavell, superintend-  
ent of evangelism of the Home  
Mission Board, will participate in  
this significant summer session  
conducted at Duke University, Dur-  
ham, June 3-8.

In a faculty which includes such  
outstanding leaders of other de-  
nominations as Dr. Robert E. Speer,  
Bishop Claire Purcell, Dr. Elbert  
Russell, Dr. Paul A. Root, and  
Bishop James H. Straughan, Dr.  
Leavell will teach a course on  
evangelism.

The seventh annual rural church  
institute at Duke will be in session  
at the same time, classes being of-  
fered jointly to both groups attend-  
ing the two meetings.

—  
HERMANVILLE, CARPENTER,  
DENTVILLE AND UNITY

—  
The good people of the above  
named churches cooperated in mak-  
ing the initial payment on their pas-  
tor a car as a graduating present.  
The plan was conceived and wrought  
out by some of the good ladies at  
Hermanville—Mrs. Charles Coen,  
Mrs. T. A. Adams, and Mrs. E. T.  
Chapman. The pastor and his family  
are very grateful and anticipate  
great and glorious experiences work-  
ing with all the fine people of these  
churches. He will live at Dentville  
(Pine Bluff Church), Hazlehurst,  
Route 2. He is praying that he may  
serve his field as their generosity  
merits.

R. A. Tullos, pastor.

—  
TOO BUSY TO PREPARE SERMONS?  
Sermons and Outlines, from 30 years' ex-  
perience in teaching, preaching, research,  
giving forceful, distinctively Christian treat-  
ment of your subject selections or mine.  
Sound scholarship. Textual, expository, ana-  
lytical specialities. Essays any subject. Prices,  
services, to fit your needs.

BOX 33, MALVERN, ARKANSAS

**W. M. U. FIFTH DISTRICT**  
By Mrs. W. L. Perry

—o—

The largest attendance ever recorded at a district Baptist W. M. U. Convention for the Fifth District met at Eupora High school building Tuesday, May 14, 1940, with the churches of Zion Association as the hostesses for the occasion.

Mrs. H. L. Rhodes, of Ackerman, chairman of the district, presided, and delegates from all of the eight associations that comprise the district were recognized, as well as visiting delegates from the counties of Montgomery and Calhoun.

The Rev. J. R. Reedy, of the Eupora Baptist Church, gave the devotional from 1st Cor. 15:58, at the opening of a full day's program, replete with information and inspiration.

Mrs. A. F. McKeigney of the Eupora W. M. S. was most gracious in her greetings to the visitors, to which Mrs. M. M. Ellis, of Columbus, responded.

The following associational superintendents responded to roll call by giving parts on program assigned to them:

Mrs. E. Z. Crick, Choctaw County.

Mrs. R. C. Owens, Lowndes County.

Mrs. R. E. Holmes, Noxubee County.

Mrs. R. L. Carpenter, Oktibbeha County.

Mrs. J. M. Kirkpatrick, Winston County.

Mrs. J. N. Bennett, Zion, Webster.

Mrs. E. L. Richardson, of Louisville, and Mrs. J. D. Ray, of Starkville District, Margaret Fund chairman and Literature chairman, respectively, tendered reports of their year's work.

The highlights of the day's program were addresses by Misses Juliette Mathers, Recording Secretary for S. B. C., 1111 Comer Building, Birmingham, Ala., and Miss Edwina Robinson, of Jackson, State Secretary of Young People's Work. Miss Robinson was assisted in her "Young People's Hour" by Mrs. Hugh Curry, District Young People's leader, and brother Ivyloy Bishop, who presented a number of the Eupora girls and boys in an interesting program, setting forth the aims and accomplishments of the Y. W. A.'s, G. A.'s, R. A.'s and Sunbeams.

Reports from Baptist Orphanage was given by Mrs. W. G. Mize, wife of the superintendent of the Baptist Orphanage, Jackson.

Mrs. L. W. Harpole, of Eupora, had charge of the music, and presented Miss Helen Eubanks, Mrs. Hugh Curry and Mrs. Craydon Logan and Miss Anne Harpole and Joe Helen Skelton in special numbers.

Refreshments were served at the noon hour, in the spacious halls of the school building, picnic style, and as one guest remarked "The 5000 were fed and still there were baskets of fragments."

Mrs. Jack Perkins, called the roll, for the memorial service, to which every association save one responded, by rising for a moment of silence after which Mrs. Minnie Lee Pryor, of Calhoun City, sang softly "Sometime We'll Understand," after which reports of regular committees were heard.

Mrs. J. M. Kirkpatrick of the Winston County Association was nominated as district chairman and Mrs. Hugh K. Curry of Zion Association, as young people's leader.

The climax to the day's program was reached when the banners were awarded. Winston County succeeded in winning the efficiency banner, from Lowndes County in whose possession it has been for the past several years. But Lowndes County felt partly recompensed for this loss when they were awarded the attendance banner for having had the largest attendance and greatest mileage of any association present. After a closing prayer, all wended their ways homeward, feeling spiritually strengthened and refreshed.

—BR—

**B. S. U. LIGHTHOUSE BANQUET AT MISS. SOUTHERN COLLEGE**

—o—

The annual Baptist Student Union Lighthouse banquet was held in the Y. W. C. A. Saturday night, May 25th, with Miss Mary Maude Thetford, B. S. U. president, presiding. One hundred fifteen people were present. The opening prayer was led by Dr. W. H. Weathersby, faculty sponsor of B. S. U. Council.

Plenty of good food prepared by Miss Annie Averett and her co-workers, and fun from beginning to end, made the banquet a great success.

Carrying out the theme of the banquet the room was decorated by a lighthouse, with a sun rising in the eastern horizon, supplemented by candles.

Guests included Dr. and Mrs. J. B. George, Dr. H. D. Pickens, Dr. Pickens' guest, T. B. Kimbrough, of Oxford, V. B. Kelly, superintendent of Main St. Baptist Church Sunday school, Mrs. V. B. Kelly, Mr. W. U. Daniel, superintendent First Baptist Church Sunday school, Mr. and Mrs. Standifer, from the First Church, Mr. J. T. Smith, Miss Katherine Miley, Miss Erin James, from Clarke College, Newton, Miss Hazel Moulder, from Woman's College, Jo Skinner from Mississippi College, Clinton, Mrs. O. L. Hyde, Alexandria, La., Mrs. C. S. Moulder.

Although the banquet was sponsored by the B. S. U., members of other denominations were present. All joined in the singing and many short talks by our guests.

The climax was reached when Rev. C. S. Moulder, B. S. U. secretary, presented the award of first magnitude that he received from Baptist headquarters, Nashville, Tenn., Saturday morning presented by Dr. Frank H. Leavell, secretary Southwide student work. First Magnitude means that Miss. Southern B. S. U. made the honor roll by reaching all ten points required. In 1939 only 27 colleges in the South reached First Magnitude. State Teachers was one of the 27. This was the first time for S. T. C. to get on the honor roll since the 1928-29 session. Since State Teachers College is making progress and has changed her name to Miss. Southern College, the B. S. U. is trying to keep in pace with the college by getting on the honor roll and reaching First Magnitude.

Mrs. Jack Perkins, called the roll, for the memorial service, to which every association save one responded, by rising for a moment of silence after which Mrs. Minnie Lee Pryor, of Calhoun City, sang softly "Sometime We'll Understand," after which reports of regular committees were heard.

In closing all stood, joined hands and sang "Bless Be the Tie That Binds Our Hearts."



**REV. C. C. WEAVER**

Rev. C. C. Weaver, Noxapater who has the **EVERY FAMILY** Plan in all four of the churches of which he is pastor. Read his unique and refreshing article below. After reading the article "Go thou, and do likewise."

—o—

**ALL MY CHURCHES HAVE AND LIKE IT**

**C. C. Weaver, Noxapater, Miss.**

Our Circulation Manager asked me for a work about my field. If you have any criticism, heap it upon him.

The Noxapater (Mt. Carmel) church is located in Noxapater, a small town of about five hundred population. It has only two churches, ours and a Methodist. We have full time preaching, having a twenty-five thousand dollar church plant, and a four thousand dollar pastor's home. Our Sunday school and Training Union are both in good "running order" and preaching services are well attended. AND we have the Baptist Record in every home.

At Liberty, six miles west, we have preaching twice monthly on Sunday afternoon. Here, a nice little twelve room building has been erected, a good Sunday school, Training Union and W.M.U. have been and are functioning. Here also, we have The Baptist Record in every home.

Immanuel, 12 miles west, which is a church we organized hardly two years ago, we have preaching on the fourth Sunday afternoon. Here, a new seven room building has been erected, a Sunday school going nicely, the Training Union recently set up, and The Baptist Record in each home of the "baby" church.

Dixon church south, in Neshoba County, where we preach on Second Sunday afternoon has recently put The Baptist Record in every home.

Permit me to say that The Baptist Record is not a cure-all for the church. But it is refreshing to the heart of a pastor to hear the members discussing something they read in the Record and to see a general improvement in interest in all phases of church life.

Let me bear this personal testimony. In presenting this to all four of these churches, there was not one single objection raised.

In one case, at Immanuel, one of the fine men mentioned it to Brother Goodrich and then to the pastor before the pastor had enough faith to

mention it to them. The very first church service held in the new building witnessed the Baptist Record in the homes of the membership.

I do not see how we could get along now without the Record going to our homes. I had rather they would reduce my salary than to take the Record out of the budget and from the homes of the members of this field.

For all that has been done, I give credit to the Heavenly father and the fine cooperation of the people.

—BR—  
**COURTLAND**  
—o—

We are small in number, less than forty active members, but we are proud of our program which has been a great source of enjoyment.

Our members are one hundred percent in subscribing for the Baptist Record, they not only subscribe for it but read it.

In the Sunday school we are blessed with almost perfect attendance of the active members, most of our members (95%) are active.

Our B. T. U. has just completed its annual study course which was attended by over forty members. Twelve of these were in the B. A. U. taught by Mr. Kermit Cofer, of Water Valley, Miss. Mrs. L. R. White, of Batesville, taught the Intermediates while Mr. L. R. White taught the Juniors. There are no young people within the reach of the church of senior age.

The church meets its financial obligations on time though the way is not always clear as to how the means will appear.

Our mid-week prayer service is enjoyed by the members, and their fellow workers in the other churches of the town. Many spiritual feasts have been served in this mid-week service with the result that our attendance grows from week to week.

Besides the Sunday school, the B. T. U. and the prayer meeting we have a wide awake Sunbeam, G. A. R. A., and W. M. U. All of the church organizations have been in constant prayer for our pastor, Rev. L. J. Crumby, who has been on the sick list for some time but is now able to supply his pulpit. Bro. Crumby has done a splendid job at Courtland and has won many friends in fellowship with us.

Miss Anna Woodruff, Clerk.

**For Speedy HEADACHE Relief** Snap Back with **STANBACK** DOES NOT LEAVE YOU UPSET

**Raise MONEY ... Easily**

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

**Gottschalk's**  
METAL SPONGE

Thursday, June 6, 1940

THIRTY-FIFTH AN

—o—  
Dear fellow members,

First Church, Laurel:

Our Church and her

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The Board

Chas. T. W.

—BR—

Twenty-one conver

Rev. J. B. Silva, Ho

sionary to the Cuba

will be baptized as

## THIRTY-FIFTH ANNIVERSARY

—o—  
Dear fellow members,  
First Church, Laurel:

Our Church and her pastor have worked continuously together for thirty-five years. This is a remarkable experience and an honored distinction, and has a parallel in but few churches. Certainly we cannot do less than acknowledge a debt of gratitude for the gracious blessings that have come to our church and to each individual member through the years because of the relationships and fellowships and comrade-ships we have had with the pastor. His genial personality and searching sense of humor have cheered and awakened us many times. His keen imagination and candor reveal that he understands us. His whole-hearted ministry and sacrifice make us to know that he loves us. His devotion to the church and his deep concern for people everywhere motivate his services and unselfish living for others. The fine attributes of Christian living in his life through the years have found and cultured a response of these virtues in the lives of thousands of others. The goodness of virtue has no ending.

On this thirty-fifth anniversary of church and pastor the Laurel First Baptist Church builds a memorial. We acknowledge and give thanks for the accomplishments and blessings of the past. We make a new pledge for church and Christian loyalty. We avow our appreciation of the great work and goodness of our pastor. We again proclaim our confidence and faith in his life and leadership, and pray for the richest blessings of heaven to be upon him through the years to come. May this memorial ever be before us.

To every member of our church this is an occasion of rejoicing and gladness together. A great victory has come to us. A triumph has come to our church. A blessing we do not comprehend and a benediction we do not understand is ours. Gladness with praise and thanksgiving should overflow our hearts and our eyes should look to the Everlasting God.

As the days of this anniversary week pass and the memory of the years refresh the events of days gone by, and we recount the victories that have been ours and are thrilled with the triumphs of yesterdays, may we be thankful of our pastor and share with him some experience that lives with us, and remind him of some sunshine and joy he brought in the days that have slipped away. Then pen a letter, or a telegram some message to bear, or send him some token of love and forget-you-not. Then this anniversary week will have brought to you a blessing.

Truly and most sincerely yours,  
The Board of Deacons,  
Chas. T. Walters, Chm.

—BR—

Twenty-one converts reported by Rev. J. B. Silva, Home Board missionary to the Cubans in Florida, will be baptized as soon as they have been carefully instructed in the kingdom faith.

—BR—

Calvary Church, the Mexican mission church in San Antonio, gave \$100 through the Annie Armstrong Offering to Home Missions.

B.S.U. OFFICERS INSTALLED AT  
D. S. T. C.

With a beautiful candle light service, the officers of the Baptist Student Union for the year 1940-41 were installed at the First Baptist Church of Cleveland on Sunday evening, May 20. With a short introduction by Dr. Eavenson, the meeting was taken over by Polly Hawkins, retiring president of the B. S. U. Dr. Eavenson, in his introductory talk, expressed his thanks and that of the entire congregation to the college students in the B. S. U., who have done so much to further the work of the church. He expressed a desire that as our seniors go out in their professions, they will ever strive to accomplish the great task that is before them in the teaching of the word of God.

Although we feel that there are some people whose places can never be filled by any other person, there are people who will do their very best to continue the excellent work which has been done by the seniors who are leaving Delta State. As each new officer lighted his candle from the one held by the president, which had in turn been lighted from the candle held by Dr. Eavenson, he told how much he desired to carry on the work of the church, and how hard he would strive to do his best in the work for the next year.

The following people were elected as officers for the following year:

President, Ethel McKeithen; First Vice-President, Emma Lee Sturdivant; Second Vice-President, Arline Howard; Third Vice-President, Louise Woodward; President of the Sunday School Class, Miriam Steen; President of the B. Y. P. U., Jo Nell Gregory; Reporter, Gains Hawkins.

—BR—

WE WHO ARE ABOUT TO SAIL  
SALUTE YOU

Robert E. Beddoe, M.D.

—o—

The noisy wenches are rattling the last tons of cargo down the hatches, stewards, carpenters, painters and officers are hurrying about with last minute duties while the great steamer floats calmly, poised for pushing out into the fog and the uncertainty of affairs beyond the great sea. Our hearts sink within us with every new evidence of chaos which is certain to involve the Far East and thereby the United States. For that is how we will enter the war—by way of Asia, if at all. The heart strings that bind us to our beloved country, our friends and our dear ones are stretching, stretching; but never to break.

Our thoughts travel with the speed of light over the broad reaches of our fair South; the earnest faces and warm hand-clasps of thousands where we have been privileged to speak in historic churches, large churches, small churches, conventions and smaller groups surge our memories, bringing the benediction of our most delightful, active and (we hope) fruitful furlough since first sailing for China 31 years ago. We would thank every blessed Southern Baptist who has so graciously received us. This reception and the large number of steamer letters renew our courage with the certainty

of a support before the Throne we have never felt before.

Turning our faces to the unknown we can only rely upon such prayerful support and the precious promise "Lo, I am with you even unto the end." Without this we most certainly would follow what our human reason would dictate at a time like this and immediately take our belongings off of the steamer.

Yes, the future is uncertain and the outlook is terrible. But when the sinful passions of fallen mankind are unleashed, when the forces of evil seem to have the upper hand and when hope seems to be dead—this is when the news of the Man of Galilee must be taken to the whole world.

As in every address I have made for Missions I would now say to Southern Baptists:

Pray for us.

Wuchow, Kwongsi

South China

—BR—  
OUR LORD JESUS CHRIST AND  
"ANOTHER JESUS"

What did the Apostle Paul mean when he referred to "Another Jesus," (II Cor. 11:4) and "Another gospel"? (Gal. 1:6). He did not mean another person called Jesus: and he did not mean another gospel concerning a man by the name of Jesus, other than the Lord Jesus Christ; but what he meant was that some were preaching a doctrine so contrary to the true gospel of Christ that it amounted to the same thing as if the Jesus they preached and the gospel they preached was concerning another personality that never really existed except in a mental picture of a perverted, distorted and corrupt mind. First, let's look at the personality of our Lord Jesus Christ, which Paul and the other apostles preached, and His gospel, and then by contrast examine the false "Jesus," and the other gospel, which is really not another, but "would pervert the gospel of Christ." (Gal. 1:7).

Paul and all the other apostles of Christ preached Jesus, that was the virgin born Son of God. (Matt. 1:18, Luke 1:30-32).

They preached Jesus, that was God manifest in the flesh. (Jno. 1:1-4). They preached Jesus, that fulfilled in person all the prophesies, types and shadows of the Old Testament concerning Himself. (Luke 24:27).

They preached Jesus, that healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, cleansed the lepers and raised the dead. They preached Jesus, that was crucified on Calvary's Cross, died and was buried and arose again the third day, coming out of the tomb bodily, in flesh and bones.

They preached Jesus, that ascended into heaven in this same glorified body of flesh and bones, with the promise of coming back to this earth, in person, to reign as Israel's king on his father David's throne.

Now, the gospel of Christ that they preached was that Jesus of Nazareth, the Christ, the Son of the living God, "died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the

scriptures": and was seen of more than five hundred brethren at one time, and in the sight of the apostles ascended into heaven. (I Cor. 15:3-6).

They preached that the way He died for our sins was pre-written hundreds of years before by the prophet Isaiah; that is, that He suffered vicariously and that His death was substitutionary; that is, He "once suffered for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18).

That He also was made, "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5:21).

They preached salvation by grace, purely, wholly and solely, apart from any human merit. (Eph. 2:8). They preached justification by faith alone in Him, without works. (Rom. 5:1). They preached redemption through His blood. (Heb. 9:12).

They preached that "good works" was for rewards, and not essential to salvation, neither in order to be saved, nor to keep safe. (Rom. 4:4). But those who preach "Another Jesus" are those who either deny His Deity, or His virgin birth, or His bodily resurrection, or His personal return to this earth.

And those who preach "another gospel" are those who preach Christ's life as an example for men to follow for eternal life, or those who preach that His death was a martyr's death and not substitutionary, or those who preach that faith in Christ is not enough for salvation, but that it is also necessary to maintain good works. Or to be subject to obedience to certain rules, regulations, laws, rituals or ceremonies.

Now those who are preaching "Another Jesus" and "another gospel" are great imitators, and it is hard sometimes to distinguish them from true believers; but remember that "such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

—J. E. Heath

—BR—

Of ten French converts reported by Miss Agnes Miller, home missionary, nine believed the first time they heard the gospel.

—BR—

Five Indian students at Chilocco government school were baptized recently by Rev. A. Worthington, Home Board missionary to the Indians.

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# A Debtless Denomination by 1945

J. E. DILLARD

## *What Do We Mean by a Debtless Denomination by 1945?*

By "A Debtless Denomination by 1945" we mean and hope that all the boards and institutions for which the denomination itself is responsible shall be clear of debt by the Centennial celebration of the Southern Baptist Convention in 1945. The reference is primarily to the boards and institutions of the Convention. This debt is approximately \$3,000,000.

### WHY SHOULD WE STRIVE FOR A DEBTLESS DENOMINATION BY 1945?

1. Because we are honest. We believe everyone should pay his debts; certainly we want our denomination to do so.
2. Because we must save our face as well as our property. We have made a good beginning; we are half way out, we must go the rest of the way.
3. Because we want to stop paying interest. We have paid hundreds of thousands of dollars to bankers and bondholders. Think how many missionaries and evangelists could have been supported with this money. We must do better.
4. Because we want to strengthen our Co-operative Program for the support of all our work. Every time we pay a dollar on the debt we save about five and a half cents in interest for our regular work.
5. Because we want to show a skeptical world that a spiritual democracy can function in a time of emergency; our church policy is on trial.
6. Because it will be a glorious way to celebrate a century of Christian service by the Southern Baptist Convention.
7. Because we can. The great Finn leader, Viano Tanner, cried, "We are too small; we cannot." But Southern Baptists are not too small, too few, or too poor. We can. Let us do it; let us get busy at once. "Owe no man anything but to love (Rom. 13:8).

I fervently believe if we will act upon these suggestions we shall have a DEBTLESS DENOMINATION BY 1945.

### HOW CAN WE HAVE A DEBTLESS DENOMINATION BY 1945?

1. Every board and institution of the Convention can help: (1) by exercising rigid economy; (2) by making no new debt; (3) by setting apart a definite percent of its receipts to apply upon its debts.
2. Every denominational worker can help by voice and pen and purse. He ought to do it. Everyone whose salary is paid out of denominational funds is under special obligation to promote the program of his denomination. There must be something wrong with his conscience if he does not help.
3. Every pastor can help by preaching and teaching and personal example. The Convention has no constituency except our church members; the churches have no divinely appointed leaders except their pastors; we must look to our pastors.
4. Every organization and group can help. They should take a pride in showing their sympathetic and substantial loyalty by making worthy and regular contributions toward the payment of these debts (see how the W.M.U. organizations are helping).
5. Every member of every church and organization should be glad to help. No one can give it all, and only a few can give much; but everyone can give something, and what he can give he ought to give and that cheerfully to hasten the happy day for which we pray.
6. When the Every Member Canvass is made a place could be provided upon the subscription card for every member to indicate the amount or percent to go "For a Debtless Denomination by 1945."
7. Where the special Baptist Hundred Thousand Club plan is presented it should be followed by a cash offering so those who cannot or will not take a membership in the Club can have a part in hastening the day of a Debtless Denomination.
8. A special "Debtless Denomination Day" should be observed in every church and organization each year till the debts are paid.

# A Debtless Denomination By 1945

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